MANNING'S WORK FOR CHILDREN

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CANON ST. JOHN

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MANNING'S WORK
FOR CHILDREN

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A SECOND CHAPTER IN CATHOLIC EMANCIPATION

COMPILED BY
CANON EDWARD ST. JOHN

WITH AN INTRODUCTORY LETTER FROM
HIS EMINENCE CARDINAL BOURNE
ARCHBISHOP OF WESTMINSTER

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INTRODUCTORY LETTER

My dear Canon St. John,

I thank you most sincerely for writing this book. Among the many works undertaken by my great predecessor Cardinal Manning in the long twenty-seven years during which he was Archbishop of Westminster, none was more important, none more successful, none more fruitful in result, than his long struggle for the protection and safeguarding of the faith of poor Catholic children. He had to break down Protestant prejudice; to win over tactfully the support of those who were well-intentioned but wanting in understanding; to make clear to the unintelligent principles of religious toleration which no one would question to-day. You show how he accomplished this difficult task. Then, in order to make provision for the children thus rescued from danger of loss of faith, he took upon himself the unending burden of building schools and homes; and of setting up and maintaining in active energy a great diocesan organization to supply the necessary financial aid. You bring out the success which followed his efforts, and the magnificent response which they gradually elicited from our ever generous laity. Above all, you remind us

of the encouragement which he received from the Holy See at the very beginning of his enterprise ; and how he used that encouragement to stimulate his flock to employ every form of assistance which an inventive charity could suggest, for the aiding of our children. The *precise heads* set down by the Cardinal, and now rescued by you from oblivion, will be a guide and incentive to every worker in the same field. They prove to what an extent he saw not only actual, but future needs. Many of his suggestions could not be carried into effect at once. There are very few which would be without application at the present day.

Your book was necessary, and is very opportune. Cardinal Manning's various biographers could not in an account covering his whole life, give to this his greatest work quite the place which it justly claims when we recall his memory. There was real danger that in a few more years its remembrance would become so obscure as little by little to fade away from the minds of those who have no personal recollection of the second Archbishop of Westminster. You have made it live again. By your patient work in scrutinising our archives, and your careful reading of the printed records of the Fund created by the Cardinal in the first year of his Episcopate, you have made yourself accurately acquainted with its history. That knowledge you now make available for others. I am grateful to you for your work, which, while recalling one of the many claims which my predecessor has upon the lasting gratitude

of the Catholics of England and Wales, will help and guide all those who to-day, and hereafter, give themselves to the same Christ-like work of saving and guarding the faith of Catholic children.

I take this opportunity of thanking you for the invaluable assistance which you are giving me in the re-organization of the *Westminster Diocesan Education Fund*, of which no one now knows the history so fully as you do. You bring to it the experience of forty years devoted to every kind of charitable undertaking. You are thus, in your retirement from active official work, and in spite of advancing years, renewing for me the service which you gave so generously and unsparingly to Bishop John Butt and myself in the Diocese of Southwark—a service the value of which can never be too highly appreciated either by that Diocese, or by those to whom it was immediately rendered.

Praying God to bless and reward you, and to give you continuance of health and strength for many years to come,

I am, my dear Canon St. John,

Yours affectionately and gratefully in
Jesus Christ,

FRANCIS CARDINAL BOURNE,
Archbishop of Westminster.

Feast of S. Alphonsus,
August 2nd, 1929.

INTRODUCTION

SINCE the publication of Father Hooley's book, *A Seminary in the Making* to which I contributed as an appendix a short life of "The Rt. Rev. John Butt Fourth Bishop of Southwark," I have been approached a number of times with the request to write further reminiscences while I am still able to do so.

My statement in the above-mentioned Life that "The story of the battle that Cardinal Manning fought and won for the Catholic Children in the Workhouses is well known and need not be repeated here," has brought many requests from priests younger than myself for its restatement, some of whom have told me that they have never heard of it. I have also had many enquiries with regard to the origin of the many charitable institutions for children and young people which, as far as the Diocese of Southwark is concerned, for the most part came into existence during the episcopate of Bishop Butt. As I am able to speak with personal knowledge going back for between forty and fifty years, I have become convinced that I am bound in justice to the memory of those Bishops and Archbishops who laboured so long and effectively in the South of England to protect the faith of the children within their dioceses, to put my knowledge of these matters in writing.

My object in doing so is in order that this first-hand knowledge of the past may be of some use to those who will carry on the work in the future. I will therefore endeavour to trace the history of this work, and also show how the Bishops of Southwark became sharers in the enterprise.

A mighty work has been accomplished in the South of England, but it has by no means been one steady march of progress; mistakes have been made on both sides of the Thames, and it is the earnest hope that these pages may in some way help to prevent failures in the future that induces me to write.

I have had the honour of knowing personally all the Archbishops of Westminster with the exception of the first, and also of knowing personally all the Bishops of Southwark with the exception of the first; but before beginning my personal experiences it is necessary to glance first at the state of Religious Education of the working classes in the South during the episcopates of those who ruled these Southern Sees from 1850 to 1865.

CHAPTER I

The Condition of the Education of Children from the Re-foundation of the Hierarchy in 1850 to the Death of Cardinal Wiseman, 1865

It will be found that each of the four Archbishops of Westminster has had to deal with very different problems in regard to the care of the children of their respective flocks. But before entering on the subject of the Institutions that they founded, it is necessary that we should remind ourselves of the terrible state of degradation that had befallen the children of the very poor in all the big towns of England by the time that Cardinal Wiseman had become Archbishop. It was only in the 'fifties that the country began slowly to wake up to the appalling state of things then existing.

The tens of thousands of destitute Catholic Irish people, who had fled from starvation in their own country during the famine in the 'forties, had crowded into the wretched slums of our cities and were there endeavouring to keep body and soul together on the starvation wages of casual labourers, under conditions that are past description. The workhouses were crowded with orphan and deserted children, who were therein treated more like animals than human creatures. For the most part they were looked

after by adult paupers, and as soon as it was possible to get rid of them were then pushed out into the world to fend for themselves, or given over to anyone who would take them, often being sent to work in the coal-pits, or other great centres of industry long before they were fitted for hard work.

The English prisons, which were vastly more numerous than they are at the present time, although the population of the country was many millions less than now, were all crowded and were constantly being enlarged. Nearly all of them contained many children who at that time were sent to prison and were treated therein in the same way as adult offenders. There were no Catholic chaplains in the Army or Navy, Prisons or Workhouses. Protestantism was still reigning almost supreme and had, it will be remembered, become hysterical at this period owing to the re-establishment of the Catholic Hierarchy. Thousands of the half-starved Irish poor were dying in the workhouses without the Sacraments, as no priest was allowed to minister to them unless he had been definitely asked for by the patient in each case. The thousands of Catholic children in the workhouses were *all* without exception being brought up as Protestants, and no priest was allowed to visit them under any circumstances. Prisoners were compelled to attend Protestant services. The vast Protestant majority of our countrymen were in fact endeavouring to rule the poor by force only, and no attempt was made to help to reinstate the destitute or erring. Only during

the later years of Cardinal Wiseman's life did this shocking state of affairs begin to mend.

Previous to the immigration of the famine-stricken Irish, Catholics of this country had done far more in proportion for the children of the poor than any other denomination with a thoroughness which was a reproach to the clergy of other bodies. Great efforts had been made to keep children out of the workhouses, and small orphanages were already beginning to be founded.* As soon as the Government began to assist Elementary Education the Vicars Apostolic also took full advantage of the Acts and had established Poor Schools, as they were then called, wherever it was possible for them to place a priest, but there was no compulsory Education Act until five years after Cardinal Wiseman's death.

The honour of taking the first step to help children who had been sent to prison, and to prevent their going there in the future, belongs to the Society of Friends who established the first Reformatory in St. George's Fields, Southwark, as an entirely voluntary effort on their part. The success of this Reformatory was so remarkable that an Act of Parliament was passed in 1854 by which Government assistance could be given to this institution and to any similar institutions that should be founded in the future, to help children that had been convicted of crime. The Reformatory Act was quickly followed

* Paper read by Mr. Austin J. King at Conference of Catholic Guardians at Westminster, 13th July, 1897. "What has been done for Catholic Poor since Emancipation."

by the Industrial School Act in 1857 which gave power to the Magistrates to commit to Industrial Schools children who were in danger of falling into crime, or those who had committed very small offences.

In 1855 Cardinal Wiseman founded the first Catholic Reformatory at Hammersmith, and his first Industrial School for boys at Walthamstow, both of which were certified by the Home Office. Under the Act of 1854 boys sent for reformatory treatment were first given corporal punishment by the police for their offence, and then sent to the Reformatory willing to receive them for a fixed number of years determined by the Court. The Industrial School cases were committed by the Courts to the care of any duly certified school, willing to receive them, the Managers of which were given power to release them when they were able to get their own living.

The great advantage of these Acts was that Catholics were free to found these schools on the same terms as other religious organizations, and were in every way on equality with them.

During the whole of his Episcopate, Cardinal Wiseman had been using every effort to obtain religious equality in all the public services. He lived to see great improvements and to see priests appointed to serve in the Army, Navy and Prison service, and also to see a permissive Act of Parliament passed in 1862 by which Guardians of the Poor were empowered to send Catholic children to Catholic schools and pay for them out of the rates provided that the Poor Law Board (later called the

Local Government Board, and now the Ministry of Health) was satisfied with and had certified such school as fit for their reception. His Eminence did not live to see any benefit accrue from the passing of this Act, which took his successor years of battle before it became fully operative (vide Appendix I).

While His Eminence was still only Vicar Apostolic in 1847, he had established the first orphanage for twenty boys at North Hyde which, at the time of his death, was being greatly enlarged. Amongst the many Religious Communities he brought to England to help in the revival of religion were the nuns from La Deliverand who established the Girls' Orphanage at Norwood. He brought the Brothers of Mercy from Malines to manage his Reformatory and Boys' Orphanage. Owing to his action in his endeavour to find a home for a greatly afflicted child, the now well-known order of Sisters of Nazareth came into existence, which has since spread over the English speaking world.* When the Patriotic

* A child had been born into the world with a head resembling that of a fish, and was of such terrible appearance that nobody could be found to attend to it. The chaplain of the Little Sisters of the Poor persuaded his good Sisters to take it into their Home for the Aged Poor, and their having done so brought the Sisters into collision with superiors in France. The case was referred to Rome, and pending the decision of the Holy See, the chaplain was removed, and allowed to spend his time in founding a new Mission at Camberwell. The decision of the Holy See was that the Sisters who were willing to do so might found a new order for such works of charity, and that the Rule of the Little Sisters of the Poor was to remain intact. The first Convent of the Sisters of Nazareth was then founded at Hammersmith.

Fund was founded after the Crimean War, he procured a Catholic education for the Catholic orphans by getting all the girl orphans sent to Norwood Convent and the boys to North Hyde, as far as that school could find room for them, and procured suitable instruction in religion for the boys who were sent to the Duke of York's School at Chelsea.

A number of the institutions which Wiseman had been instrumental in founding and which he had intended should serve all London, were destined to pass from his jurisdiction soon after their foundation. His Eminence is known to have been deeply interested in the re-establishment of the English Hierarchy, and in the multiplication of Sees in this country, but when the actual boundaries of the new Sees were communicated to him he was greatly disappointed to find that London was to be partitioned by the river Thames, and that a large part of it would go under the jurisdiction of another Bishop. In answer to his representations to the Holy See on this matter he was informed that His Eminence would be left administrator of the new See of Southwark for a time. The first Bishop of Southwark, Dr. Grant, was, however, consecrated 6th July, 1851, and so this administration only lasted nine months.

Owing to this partition of London not only did the Cardinal lose London's principal church, which had only recently been opened (St. George's, Southwark), but many financial complications arose which caused His Eminence great sorrow.

Notwithstanding his failing health during the last few years of his life, which obliged him to relinquish much of his diocesan work and place it in other hands, we learn from his successor's pastorals and reports that he maintained his deep interest in his institutions for children up to the very last.

CHAPTER II

Manning's First Year as Archbishop

Manning's biographers have duly recorded various attempts he made to forward higher education, which did not all succeed, but I have not been able to find any record in their works of what in the opinion of many of his contemporaries was the greatest of his many great works, namely the provision of Catholic Education for every class of poor child within his jurisdiction, and in particular the rescue of the workhouse children from Protestant education. The latter achievement, it will be seen, affected all England.

As an example of the general opinion of Catholics on this matter during His Eminence's life-time I relate the following incident which occurred while I, myself, was a newly-ordained priest living with Bishop Butt at Southwark. A meeting had been held at Westminster on some important matter. My Bishop was entertaining a number of distinguished guests, some of whom were his seniors, who had come to London from the country for the meeting. The conversation was by no means complimentary to Cardinal Manning who had presided over the meeting they had attended, which most of the guests considered to have been abortive owing to Manning's dictatorial and overbearing ways. I was im-

pressed by the means my Bishop used to introduce the closure of a conversation that I knew must be distasteful to him, who was himself the very soul of loyalty to his superiors. Bishop Butt suddenly broke into the conversation with this question: "Can any of you tell me of any man living who could have fought and won the battle of workhouse children even half as well as Cardinal Manning did?" At once there was a chorus of Manning's praises, he had shown himself to be a great statesman, a perfect diplomat, courteous, persistent, determined, etc., and so the conversation closed.

As soon as Manning became Archbishop he at once set to work to compose the difficulties that had arisen between his predecessor and the Bishop of Southwark, owing to the partition of London above referred to. He informed Bishop Grant that he would have "no disputes about money," and he appointed one of his priests to meet another appointed by the Bishop of Southwark, to whom all records were to be open, and who were to divide and hand over to the Bishop of Southwark all funds that could be lawfully apportioned to the new Diocese. Manning took no personal part in the division. This apportionment was ratified by Propaganda and was therefore permanently settled.

This resolution to have "no disputes about money" may be traced right through his episcopate, and it will be seen later on that it greatly helped him to overcome the opposition on the part of the Boards of Guardians to handing over to him the children under their charge.

The Archbishop then approached Bishop Grant with his proposal to start a campaign to rescue the Catholic children from the workhouses in London. He had said from the first that there was no chance of success unless he could speak in the name of all London, as a considerable number of important Boards of Guardians were on the South side of the Thames. Sufficient time had elapsed since the Permissive Act had been obtained from Parliament; by which it was made lawful for Guardians to transfer Catholic children to Catholic schools; to enable him to see that no children would be transferred without a fight, and Manning saw the necessity of the Catholic body showing a united front. He therefore proposed to Bishop Grant that he himself should conduct the proposed campaign in the name of all the Catholics of London, and promised to see that all children so rescued should be placed in schools. Bishop Grant was grateful for this proposal, and it was agreed that when the children had been procured, the Bishop of Southwark would provide accommodation for the South London children. Bishop Grant was in entire agreement with Manning's United Front proposal. By the partition of London the Archbishop had lost the Girls' Orphanage at Norwood. This school was the first that had been certified by the Poor Law Board as fit to receive children from the Guardians. North Hyde had been enlarged and certified for boys, and it was agreed that these two schools should be used first. Manning was already negotiating for the opening of a

second Poor Law School for Girls, as it was obvious that Norwood, which received girls from the Patriotic Fund from all parts of England, would not be big enough for the accommodation of many more children.

Thanks to his Pastorals, and files of the *Tablet*, I am able to give Manning's own words in describing his proposals. It will be noted that he never once alludes to any division of London. When he speaks of the need of more day schools he speaks as Diocesan, but when the Poor Law children are mentioned he speaks of them as being "in London."

A considerable advance in favour of Catholic Education had, as we have seen, taken place during Cardinal Wiseman's reign, and as far as the workhouse children were concerned, the Poor Law Board were now endeavouring to persuade the Boards of Guardians to combine together and establish large residential schools in the country for the children under their charge, so as to prevent them having any contact whatever with adult paupers. The Guardians had begun in some cases to do this, but it was a very slow process at first.

The country was not at this time over-satisfied with workhouses. Charles Dickens, and other important novelists, had arisen who were doing much to enlighten the country with regard to the care of children who were unfortunate enough to become chargeable to the rates. The members of the Poor Law Board were endeavouring to do something for these children but, like the Catholic body, they also had only a permissive Act of Parliament

to work upon, and were constantly opposed by the Guardians who were very jealous of their ancient powers. It is often forgotten in these latter days that the old English workhouse with all its horrors, owed its existence to Queen Elizabeth who was also responsible for the foundation of Boards of "Guardians of the Poor." Her father having robbed the poor of all the wealth accumulated for their benefit in the religious houses, had passed an Act of Parliament which made a collection for the poor obligatory in every parish church, and which had given the Justices of the Peace power to fix the amount of the "Offering." If any parishioner did not give voluntarily what was required of him; there was no appeal from this assessment.* The real object of the Elizabethan foundations, and also of her father's compulsory collections, was to prevent the poor from becoming a nuisance to the rich, and the new rich of those days in particular, who were fattening on monastic property. The powers of the Guardians were absolute and they were still, in Manning's time, largely presided over by the parson of the parish. These Boards were a distinct outcome of the Protestant Reformation and they still at this period considered it their duty to propagate the State Religion that had given them birth.

Archbishop Manning was consecrated on June 8th, 1865. Fourteen days later he issued the first of his pastorals dealing with the education of the children in

* Article by T. G. King, K.S.G. *Catholic Encyclopedia*, Vol. XII. p. 254.

his Diocese. The occasion was the Feast of the Sacred Heart when the collection was to be made for the Poor School Committee. The Pastoral is a long one on devotion to the Sacred Heart. I, therefore, only give short extracts, in order to show that the Archbishop from the day of his consecration had the education of the children of his flock very much to heart.

Extracts

"'Freely have you received, freely give,' is the motive which sustains the humble priest and the despised religious through all their labours in such a City as this. The desire to bring to Jesus the souls whom He has bought by the price of His Divine Blood expels all other thoughts, affections and fears. Poverty, contempt, weariness, sorrow, failing of health, the wasting of life, death itself cannot stay or turn aside those in whom the love of our Divine Redeemer has wrought this likeness of Himself.

"And now, dear children in Jesus Christ, we appeal to this motive in you. We ask you to do a work with us, and for us, for the love of the Sacred Heart. It is to help us in gathering from the streets of this great wilderness of men the tens of thousands of poor Catholic children who are without instruction or training. It is our first appeal to you. But it will not be our last. Year by year we hope to labour for this end, and year by year to remind you of your share in this work of love.

"It is a consolation to know that in the Diocese the number of children actually at school is 11,421; and that since the year 1857 there has been a marked increase in the number, showing what zeal and what efforts have been made by you, Reverend and dear Brethren, and by your flocks, to provide Catholic Education for our population. In 1857 the whole number was 7,970. Nearly 4,000 have been added in eight years.

"So many of our children, at least, can be accounted for. But beyond this number there lies an unexplored waste.

"For many years past, those who have been engaged in providing, and directing the education of our poor children in London, have endeavoured in various ways, and by various tests, to ascertain the number of those who are at this time destitute of spiritual instruction. The lowest estimate reaches 16,000, a more probable estimate raises it to 20,000. . . .

. . . "Now in the love of the Sacred Heart for souls none have a higher place than these little ones of His Flock. He declares them to be the special objects of His love. Jesus took the little children in His arms. He carried them as the shepherd 'gathers together the lambs with his arms,' and 'takes them up in His bosom.' He rebuked even His own disciples when they would have kept them from Him. He laid on them the hands which wrought miracles and blessed them. He declared them to be the especial heirs of the Kingdom of Heaven. He made them to be our patterns, and has warned us

that except we be converted and become once more what they are still: innocent, docile, unworldly, we cannot enter into the Kingdom of Heaven. In what way could our Divine Master more emphatically, or more authoritatively, commit them to our care, and charge our conscience with the obligation to labour for their salvation? If He rebuked those who would have kept them from Him out of a pious but mistaken reverence for His Divine Person, certainly He will condemn us if through recklessness, selfishness, levity, love of money and of the world, or insensibility to the love He has for them, and the infinite preciousness of their souls, we should despise or neglect them.

"In reviewing the works already in activity for these poor children, we think it due to those who have so zealously and generously promoted them to enumerate some at least by name.

"And first must be mentioned the two Orphanages of North Hyde and Norwood, which are, however, too well known to you to need commendation.

"Next the Reformatory School for boys at Blyth House, Hammersmith, and St. Nicholas's Industrial School at Walthamstow.

"To these must be added St. Margaret's Industrial School for Girls in Queen's Square; the Refuge at Finchley; and the Orphanage for Boys at Hendon.

"If we do not enumerate other institutions founded and maintained by your zeal and charity, Reverend and dear Brethren, and by that of your flocks, it is not from

forgetfulness, but from the narrowness of our limits at this time.

"We cannot, however, pass over two other topics—the one the Reformatory and Industrial School Union, which by the wisdom and prudence of certain Catholics always forward in these good works, has recently been formed, with the intention of uniting in one common effort all such Catholic institutions in the three kingdoms. We give to this our most hearty approval, and hope to promote it by all means in our power consistently with the obligations which already lie upon us. We would, therefore, cordially commend it to your confidence and zeal.

"The other topic is the Immaculate Conception Charity. The object and labours of this work, by which already some hundreds of our most destitute children have been rescued from every kind of danger, and placed in homes of Christian and Catholic education, demand our heartfelt respect and sympathy. We owe also to the zeal of those who first commenced it a warm expression of gratitude.

"All these, and the similar institutions not named, are so many agencies working in their own regions of the great spiritual wilderness of London. They manifest and give activity to the various gifts of Christian charity and zeal which the same Spirit of God distributes to each severally as He will. No two are exactly alike. If they were, some spiritual need would be less cared for. It is their diversity which gives them extension and appli-

cation to the various and manifold spiritual wants and sorrows of such a population as this. We hope to see them all prosper, and, each in its own sphere, extending its reach and its beneficent activity. But there is a wide waste beyond them and about them with which they do not attempt to deal, and for this hereafter we purpose by God's help to ask your co-operation. They will then be as tributaries in the work of charity to the wider and larger work which is upon your Pastors, and chiefly upon our conscience before the Great Shepherd of the Sheep." . . .

In November of the same year we find him issuing another Pastoral written on his return from Rome where he had received the Pallium from the hands of Pius IX. After dealing at length on the obligations of watching over the Lambs of the flock he announces the indulgences granted by the Holy Father at his recent visit to all who will help him in forwarding the Education of the children of the Diocese. In Appendix II will be found a long list of ways in which the Faithful can co-operate in the work of saving the Faith of children.

. . . "Under this highest authority of the Chief Pastor of the Flock on earth we make our appeal to you, dear Children in Jesus Christ ; and we urge you, rich and poor, of all ages and states in life, to unite yourselves with us in this Association, which we dedicate to the Sacred Heart of Jesus. There is none so poor or so busy in the works and service of life who cannot help us by prayers, by seeking out these poor children, by kindly and persevering

influence with their parents, by visiting the homes of the poor, by visiting the schools, by encouraging the Teachers, whose work is often heavy and disheartening ; by giving of your abundance alms proportioned both to your powers and to this vital work of Charity, or of your poverty the two mites which make a farthing. St. Cyprian defines the Church to be '*Grex Pastori unitus.*' 'The Flock united to the Shepherd.' It is the power and super-natural gift and power of united hearts and wills that we above all desire. With this we may move mountains. With this we should soon see the living organization of the Diocese growing up to all perfection and realizing the order and discipline of the Church. With this the care of souls would rest lightly upon us and every day would bring back to the fold sheep which were lost.

"The two most urgent duties of our pastoral ministry are without doubt the administration of the Last Sacraments to the dying, and the training up of children in their baptismal grace. The former is exclusively in the hands of your Pastors ; the latter is to a great extent in yours. How is it that Christians who believe in the supernatural grace of Baptism can neglect the Christian education of their children, and can even endure to see helpless, unconscious souls robbed of their faith, and cast down from the grace of children of God ? And yet such is the spiritual havoc perpetrated every day upon our poor Catholic children who are perverted in workhouses and schools, or corrupted in the streets of London. . . . In the Name of God, then, and for the love of Jesus and

of His Blessed Mother, we call upon you to give us the help of all your strength, and prayers, that we may never slacken until the name of every Catholic child is inscribed in the books of our schools, and not one shall grow up, so far as we are answerable, without a Christian and Catholic education. We call also upon the devotion and zeal of the families of St. Dominic, St. Ignatius, of Blessed Paul of the Cross, on the Order of Charity, on the Congregations of the Blessed Mother of God, under their many titles, and of St. Philip and of St. Charles, all of whom have already laboured well in this great work; and lastly, upon the more than thirty Sisterhoods who are labouring day and night for the salvation of these little ones, to take courage and to unite with us in this Association, on which the Vicar of our Lord has bestowed his especial benediction.

"Hereafter we shall hope to publish a definite form and order of this work. All those who at this time are labouring for the education of children in Poor Schools or orphanages, Reformatory or Industrial Schools, all who contribute to their support, and who in any way promote them, as especially the Brothers of St. Vincent de Paul and the members of the Immaculate Conception Charity, are qualified to become partakers of the spiritual benefits of this Association, which embraces all existing works for the child of the Diocese, and is intended to promote them all, and to bestow additional indulgences upon the works in which you are already engaged. For the present all we ask is that you give to the Rector or

Priest of the Mission where you reside, or to any religious who may be your ordinary confessor, to be transmitted to us, your Christian and Surname in writing before Christmas Day, which day we hereby appoint for the first plenary Indulgence on admission." . . .

The Archbishop's first year was one of preparation for his campaign as the foregoing extracts show. On the first anniversary of his consecration he issued the notable pastoral which was to bring much criticism from the Protestant press and begin a controversy which was to last for seventeen years of his twenty-seven years' episcopate.

CHAPTER III

A Notable Pastoral, "Times" Article, and Manning's Speech in Reply

The occasion was again the Feast of the Sacred Heart when Manning appealed for the Poor Children Committee, but on this occasion he announces the first of his St. James's Hall meetings at which he promises to lay his full case for the children before the public. Manning's allusion in this Pastoral, to a dying parent's preference for a workhouse coffin for his children rather than a workhouse school, caught the public eye, and the day before the meeting *The Times* published a long article on this Pastoral.

The portion of the Pastoral dealing with the case of the children, together with the not altogether unfriendly article in *The Times*, and Manning's answer at the first great meeting at St. James's Hall from the *Tablet* of that date, will give the reader a full account of Manning's case and his reasons for founding the Westminster Diocesan Education Fund.

Extracts from Pastoral

. . . "The agony of the Sacred Heart in Gethsemani had three great depths: the first the sin of the world,

the second the waste of grace, the third the foreseen loss of souls redeemed in His most precious Blood. . . .

. . . "And further, in the hour of His agony, the Sacred Heart had also before its divine vision the waste of spiritual grace which, from the beginning of the world, and over the face of the earth, has fallen like the rain from heaven upon the just and upon the unjust. But most especially, Jesus foresaw the profuse waste of grace which within His own mystical Body, and through the channels of the Holy Sacraments, should be made to the end of the world.

"And lastly, Jesus gazed with divine prevision upon the multitudes of the redeemed who would never be saved. They came about Him thickening the night air, the races of the heathen who, in all ages, had died, and were dying without God in the world, ascending, all steeped in evil, before their all-holy Maker: the chosen people of Israel, who were filling up the cup of their transgressions, and invoking His blood upon themselves and upon their children; and lastly and above all, souls regenerated and illuminated in Baptism, grafted into His mystical Body, anointed, sealed by the Holy Ghost, dignified by the indelible characters of Baptism, Confirmation, and Priesthood, nurtured by His precious Body and Blood, and profusely encompassed, sustained, and sanctified by the Spirit of Grace, who, after all, would not be saved.

"And finally souls born of baptised parents, but robbed of baptism by their neglect; baptised, but robbed

of their inheritance by the sins of fathers and mothers, by the cruelty of oppressors, or by the apathy of Christians. . . .

. . . "And now, that we may bring your thoughts to the work which pleads for your alms to-day. It has been well said, that the little children in Jerusalem cried Hosanna, but when the multitude cried Crucify, their voices were silent, as birds cease their song when storms rage. Jesus had taken them as His own. His first army of martyrs were picked from their ranks, and when the scythe swept off 'The King's mowing' and the first flowers of the field in Rama, the first palms of victory were lifted before the Infant King of Martyrs. They were the special love of the Sacred Heart. And in His agony, the foresight of those who go into the pit was most terrible in the vision of thousands, and tens of thousands, of regenerate children who, through sinful negligence or apathy on our part, shall grow up without Christian education, and shall so fall from the grace of their Baptism, and die in the last state which is worse than the first.

"The multitudes of men of every rank and state rich and poor, kings and people, pastors and flock, who thronged about Him in that hour of Divine Vision, walking hand in hand to perdition, mocking Him as they passed, or disdaining to know Him, wrung from Him the drops of His life-blood before His sacred wounds were made. But there was a keener, sharper, agonizing grief to the tenderest of all Hearts—the havoc made in

the young souls of children, fresh from the waters of life, by the stains of mortal sin, and by the subtilty of false teachers. God alone knows the mystery of Divine Sorrow as one by one such little souls are snared and murdered. A day ago they were in the state of grace, and the light of the Holy Ghost was with them. Their angel guardians were about them, and the face of their Father who is in Heaven shone upon them without a cloud. Fallen into mortal sin, or robbed of the light of faith, they are not only outcast, but at enmity with God, and their recovery is a miracle of grace.

"But we must turn to the work which is before us. It is to keep them from falling, and to raise them from their fall, that you are asked to give your alms to-day. It is to train such children in the purity and sanctity of the Holy Catholic Faith, to protect them against the seduction and the robbery by which they may be stripped of their inheritance, that the Poor School Committee labours. We desire to commend it heartily to your generosity, and above all, because it has an office of general good for the whole Church in England which no diocese can undertake for itself. It maintains, very prudently, the Training Schools for Masters and Mistresses, on whose efficacy as teachers, and on whose good example as Christians, the education of our poor children must in chief depend.

"The importance of the Poor School Committee is such as to require more than a passing notice. It was founded in 1847 as an organ of communication in behalf

of the Catholic Bishops with Her Majesty's Government. It conducted its correspondence with the Committee of the Privy Council with great prudence and success ; and the agreements made by it at that day continue as the basis of our relations with the Privy Council until now. The constitution of the Poor School Committee is that of a Council composed of forty-five members, one-third ecclesiastical and two-thirds lay persons, nominated by each of the thirteen Catholic Bishops of England and by two Vicars Apostolic of Scotland. It represents therefore the whole of the Church in Great Britain. Every year, at the same time with the annual assembling of the Bishops in London, it holds its general meeting. Priests and laymen from all parts of England have then an opportunity of conferring on the state of Catholic education. If it had no other office than this, namely, to form a centre in which the thirteen Dioceses meet, a great value would attach to it. As the subject of education becomes more and more appreciated in its bearings upon the social and spiritual welfare of our people, such a body will become of still greater usefulness.

" In all common undertakings, common counsel is of great moment. The friends and managers of Reformatory Schools have wisely united themselves in a general alliance of correspondence and co-operation, with the purpose of meeting annually, as for this year they did last week in London. It is evident that in this way the importance of the Poor School Committee must always

be permanent and universal to the whole Church in England and Scotland.

"It is obvious also that Institutions for Training Masters and Mistresses are of utility to the whole of England, and are very costly. No diocese would alone need or could alone support them. The burden of their maintenance is therefore wisely distributed as widely as their benefit, that is, over the whole Church in England and Scotland; and the Poor School Committee with great prudence has assumed the maintenance of them. This, next after its office as representative of the Catholic Church in relation to the Committee of Privy Council, is manifestly its highest function. Whatsoever is general to the Dioceses of England and Scotland it is obviously the work of a central body to administer; and as our education system is extended, a centre will be more and more needed to unite and consolidate it; as our schools are multiplied the number of teachers must be multiplied; as their efficiency is raised, the need of the Training Schools will be always increasing. The Poor School Committee therefore has the strongest claims upon every Diocese in Great Britain.

"But every Diocese has local and particular duties and works which press their full weight upon it, and such as can be discharged by no central body whatsoever. The multiplication and maintenance of the local and parochial or Mission Schools must rest upon each Mission and each Diocese. The Poor School Committee assists according to its power in such local

needs ; but obviously it is unable to do more than give in a proportion hardly appreciable. The Dioceses of Liverpool, Salford and Birmingham have in activity a widespread and vigorous system of education, the cost of which is borne by themselves. The Schools of the Diocese of Westminster are 148 in number, the maintenance of which must cost from fifteen to twenty thousand pounds a year. The grants to this Diocese from the Poor School Committee, though very liberal in proportion to its means, amount yearly to about three to four hundred pounds, for the building and support of schools ; that is, for the last year, about a fiftieth part of what is actually spent in and by the Diocese for its Mission Schools. It is manifest therefore that every Diocese at this moment has to depend upon itself for the multiplication and maintenance of its schools. And yet, though dependent on itself, the Diocese possesses no Diocesan Fund for the founding and support of schools. Every mission has to find its own funds, and with what difficulty every priest will know. It is therefore to create a Central Diocesan Fund, from which the Missions may be assisted, that you are invited to attend a public meeting, of which notice has been already given, for the 14th of June next.

"It is not necessary at this time to enter into the details of this subject. It will be enough to say that a Trust will be created for the receiving, holding and transmitting of funds, and a Council to advise us in the application of the same.

"How urgent is the necessity for some such fund, to supply to the Diocese that which is beyond the strength both of the Poor School Committee and of the Clergy of the Missions, is too obvious and too well known to need many words.

"We will therefore briefly state only the three chief reasons for its prompt formation. First, it may be safely affirmed that thousands of Catholic children in London are without education. Two very careful and guarded calculations have been lately made of the number who may be said to be practically without education. One of these estimates them at twelve thousand, the other at seven thousand. We refrain from giving our own conjectures, wishing to avoid all semblance of exaggeration, and earnestly hoping that we may be mistaken. But if there be twelve thousand, or even seven thousand, or so much as one thousand Catholic children growing up without Christian and Catholic education, we ought to do penance unless we make an effort to save them.

"That there are not one thousand only, but seven thousand at least, may, we believe, with perfect certainty be affirmed. And if so, it is a fact sufficiently terrible and appalling to tinge all needless self-indulgence with bitterness, and to break our indolent peace day and night. The ruin and depravity, or the perversion and apostasy of one baptised child is a sorrow which breaks the heart of a father or a mother. The loss of one soul, and that one of God's little ones, only the other day innocent and in union with God, makes a wound in

the Sacred Heart of Jesus. How is it that we can eat and drink, lie down and rise up in unconsciousness and insensibility at the spiritual death of thousands before our eyes ?

" If in any one place a thousand children without education were to be seen together, we should be horrified. But though scattered, they exist, and they are as destitute as if they were all congregated in one of our maze of courts. Being dispersed, they are hidden by fives and by tens here and there in our thronging population, and therefore escape our eyes ; and because they are not seen, some doubt of their existence. Let us therefore lay well to heart that we see but little of that which, by its very nature, lies withdrawn from the eyes of Catholics, namely, the Catholics who, neglecting their own souls, neglect also the souls of their children. Such Catholics keep out of our sight.

" There is also a second class of our children for whom we must provide, namely, those who fall under the operation of Law for offences, or are committed as friendless and abandoned. The late Acts for Reformatory and Industrial Schools enable us to provide for them with greater facility ; the cost of their maintenance is comparatively easy to bear. But so many are our poor children in this class, and so great is our poverty, that we are not able to keep pace with the need, and many of them have been sent, and are at this time in, Protestant institutions.

" But, lastly, there is a class of our poor children of

which we hardly know how to speak. It is believed that more than a thousand of our Catholic children are detained in the workhouses and workhouse schools of London. They are drafted for health and convenience of management from the workhouse in London to the workhouse schools in the country. Within the walls of those schools the education is exclusively Protestant—books, catechisms, prayers, teachers, worship. And yet every Catholic child in those schools has a right bestowed on him by God Himself to Catholic education. In Baptism they acquired a personal right to be trained in the whole and perfect faith of Jesus Christ, and under the Pastors of His Church. To deprive them of it is a fraud against God. To educate them as Protestants is to deprive them of it. And they are being educated as Protestants as absolutely and as exclusively as the children of the Protestant poor. It is no answer to say that they would not be there if their parents did not consent. Their parents do not consent. Every Catholic father and mother, unless they be sordid and sell their souls, object with all their heart and strength to the perversion of their child. Hunger and thirst and nakedness drive them to the workhouse, and their helplessness may give way under the temptations of meat and drink and warmth for which their children cry around them. They hope to keep their children from starvation, in the trust that God will keep them from perversion. There is no consent in this, nor in that apathy of a man who is faint with hunger in the midst of hungry children. To take advan-

tage of such a man is cruelty; to tempt him to wrong his own children is indignity added to cruelty. It is to use him as the instrument to rob his children of the right which God has given them as their own. Neither father nor mother have authority to do this. They have no power to disinherit the children of God. Yet, year by year, this cruel and sinful robbery of our poor little ones is perpetrated. Plead for it who may, and argue for it what they may, the fact stands before God without a shade to soften its enormity. A thousand Catholic children, detained by hunger and practical maladministration of the law, are defrauded of their education in the faith, and are educated in doctrines contrary to their faith.

"Time compels us to pass over all other topics. The agony and bitterness of Catholic fathers and mothers, who had rather see their children in a parish coffin than in a Poor Law School; the anguish of father and mother in the hour of death, when the light of faith is keenest, and the love of their offspring is most vivid, as their eyes are closing upon all save the terrific vision of their sons and their daughters, robbed of the grace which at that hour is their only strength in the last agony—all this and much beside we must pass over. We shall ask you hereafter to help us by your prayers to open the doors of these houses of bondage, and by your alms to enable us to receive these poor children into schools of our own. But this must be for the future.

"For the present we may ask you to give of your alms

for the Poor School Committee as abundantly as you are able. Its works are vital to us. Our work fills up what the Poor School Committee begins. As ours prospers, theirs will rise. The more vigorous and abundant our Diocesan Fund, the larger will be the contributions to the Poor School Committee for the formation and multiplication of good teachers. God's works do not exhaust each other; when the sea rises, all the rivers rise with it.

"And now, dear children in Jesus Christ, few words need to be added. The gaze of our Divine Lord is upon us, and the Sacred Heart, with the delicacy of its divine sensitiveness, notes all we do. He is looking down upon these poor little ones, and saying, 'If these perish, what profit is there in my blood?' Is there any sorrow like unto My sorrow, if you cannot deny yourselves for their sakes and for Mine. Reckon up what you spend upon yourselves, upon your houses and costly ornaments, upon your feasting and profusion of luxury, upon your jewels and baubles, upon your softness, refinement, self-indulgence in clothing and apparel, upon the pleasures of the senses, the excitement of an hour, the caprice of imagination, on nothings, each of which cost the maintenance of an orphan, upon waste and squandering which would save families from perversion. We have no will either to be, or to make you scrupulous, but a great desire to make the thought of God and His poor, and of the souls for whom the Most Precious Blood was shed, penetrate and spread through all our actions and all our

enjoyments. It will not embitter or darken them, but give them a new quality of conscious fidelity, and thankfulness for your abundance. Make it your daily intention and prayer to console the Sacred Heart of Jesus in this perishing world by saving some soul poorer and more in peril than your own, and to return to Him, for the great love with which He loves you still, the love of souls for whom He died.

" In order to obtain what we need for the salvation of the souls of our poor children, we exhort you to earnest prayers with this intention ; and the more effectually to promote it, we hereby give permission for the Exposition of the Blessed Sacrament on the Fridays of June and July, in honour of the Sacred Heart and of the Most Precious Blood ; or for Benediction when Exposition is not possible, with the same intention.

" May the Spirit of the Father and of the Son, who is also the Love of the Father and of the Son, abide in you, dear brethren and children in Jesus Christ, and make you perfect in charity, and fill you with all good works. Amen.

" Given at Westminster this sixth day of June, 1866, and ordered to be read in all Churches and Chapels of the Diocese on the Third Sunday after Pentecost, when a collection will be made in aid of the Funds of the Poor School Committee.

HENRY EDWARD,
Archbishop of Westminster.
JOHN CANON MORRIS, *Secretary.*"

From "The Times," 12th June, 1866.

Dr. Manning's Pastoral on the education of the poor Roman Catholic children in London is in the main so studiously free from exaggeration that we can only refer to it with the wish to assist its object to the utmost of our power. The fact, indeed, is patent and pleads for itself, for the swarms of children running about wild in the numerous "Irish quarters" of the metropolis tell their own tale. So little do figures aid such an appeal that, were we told there were five times as many Roman Catholic children wholly without education as on a fair estimate there are believed to be, we should feel no surprise, and could not be more desirous to see something effectual done for them. There are probably not less than 7,000, it is stated in the Pastoral, and one estimate is 12,000. Dr. Manning does justice to the good intentions, the accommodating spirit, the great efforts, and the large expenditure of the State in the cause of poor Roman Catholic children. A Poor School Committee, nominated entirely by the Bishops of that communion, has been for nearly twenty years their recognized organ of communication with Her Majesty's Government; and through it their schools have been very largely assisted on that denominational principle which is the envy of their Irish brethren. There are probably not fewer than a million children of agricultural labourers in England who do not receive a farthing out of the taxes towards their education, which is consequently not so good as it should be; but in the metropolis there

is probably not a single Roman Catholic child that cannot get a good and almost gratuitous education in a school of its own communion within a mile of its home. It can only be the fault of the parents if the opportunity is thrown away. But that fault can only be reached by such movements as that Dr. Manning proposes to set on foot, and we wish him all success in it. In the case of another class referred to, it appears to be admitted that the State has gone quite as far as it can. If a child has so far come under the law or the police as to be qualified for a Reformatory or an Industrial School, and one duly authorized is found willing to take it in, the Reformatory can charge the cost of the child's maintenance on the State, but has to pay from its own resources the cost of management. The Roman Catholics, it appears, have not institutions enough for this class of objects belonging to their communion, and it sometimes happens that a Roman Catholic vagrant or small delinquent finds its way into a Protestant Reformatory or Industrial School for mere lack of room in the Roman Catholic. This, of course, we understand as an appeal to the liberality of Roman Catholics. They have only to find the institutions and the managers, and the State will pay very handsomely for the maintenance of the applicants at present in excess of the accommodation. It is when we come to a third class of poor children that Dr. Manning suddenly, and as if caught by a side wind, leaves the region of facts and common sense and friendly co-operation, and plunges into a haze where nothing

can be distinctly recognized. There are, he says, or rather says that it is believed—by whom believed he says not—more than a thousand Roman Catholic children in the London workhouses and workhouse schools, or those in the country belonging to them, where they are brought up with exclusively Protestant books, catechisms, prayers, teachers, and worship. This he describes as the denial of a right, "a fraud against GOD, a violence to the feelings of parents, indignity added to cruelty," employing the parents to rob their own children, "cruel and sinful robbery," the disinheritance of GOD's children. "The fact," he says, "stands before GOD without a shade to soften its enormity. A thousand Catholic children, detained by hunger and practical maladministration of the law, are defrauded of their education in the faith." After describing in still more terrible language the loss suffered by the children, the agony and bitterness of the fathers and mothers, their anguish in the hour of death, the terrific vision of the lost sons and daughters, he asks for the prayers and alms of his Church to open the doors of these houses of bondage, and enable these children to be received into schools of their own faith. But this, he intimates, must be for the future.

These are very strong words, and all that remains to be desired is, that those who use them, as well as those to whom they are addressed, should feel their strength, and act accordingly. Dr. Manning is not scolding; he is not accumulating an angry indictment against his

country; indeed, if our candid foreign neighbours will consider what the Pastoral comes to, it is simply this, that there are good Protestant philanthropists ready to take in hand young Catholic vagrants and delinquents unable to find a shelter in their own communion, and that, in one way or another, nobody can say how, a thousand children of Roman Catholic parents, many of them mere babes, are in Protestant schools and workhouses. What is the grievance? The Pastoral seems designed to produce the vague impression that there is a grievance, and that the State is partly, if not wholly, answerable for the robbery, fraud, violence, seduction, disinheritance, kidnapping, and a good deal more, these children are supposed to suffer. But we are quite sure there is not a single statesman or politician of eminence on either side of the House of Commons who would not give quite as much time and trouble as Dr. Manning himself to secure that, if possible, every really Roman Catholic child should be brought up in that faith and religion. Nobody here wishes to make public charity the means of religious "seduction," or to induce the hungry to sell the soul's birthright. It is out of the question here. But it is the great rule of this country that people must help themselves and take care of themselves, both individually and in classes and sects. We don't affect a paternal Government, or a perfect administration, or a ubiquitous police, or anything of that sort. We boast to govern ourselves, and we are taken at our word. One natural consequence is, that we are

rather intolerant of complaints, and when people dress up some supposed wrong in imposing phrases, they are generally asked to come to the point, and say how it is to be prevented. If the Roman Catholics really find this to be the awful matter they describe,—and on their religion they must,—they ought to make out a case, to ascertain the facts thoroughly, putting them beyond disproof, and then ask Parliament whether it does really insist on, as they say, a thousand Roman Catholic children being now under compulsion to abjure their religion by the threat of death by hunger. Let us have the names, ages, parentages, and faith of the children, and the workhouses and schools where they are suffering this grievous wrong. That wrong of all sorts is done in this country, we no more doubt than that people are being daily run over in the streets, or pushed into the gutter, or robbed, or cheated in bad shops, or poisoned by adulterated articles, or defrauded by debtors, or plundered by other people. But Parliament cannot help these victims, and they would probably be the very first to resent close surveillance and tight control. The weak will always go to the wall, unless they have friends to watch over them, and do something for them. Dr. Manning and his friends appear not to lack either activity or business habits. Let them organize a system of protection for the poor, to see either that they are kept out of the workhouses, or that, once in, they are not compelled to change their faith. The British public has not over-much confidence in those dismal institutions, and if the Roman

Catholic hierarchy will insist on letting the daylight into them, they will be well backed. Of course there are practical limits to all sorts of claims. No Union can afford to pay a Roman Catholic chaplain, we will say, for half a dozen children. But, we should think, there soon will be no difficulty in the way of collecting Roman Catholic paupers in workhouses and schools of their own —that is, if they wish it.

We must be allowed, however, to say that very little good is done by noisy complaints and vague declamation, and not a little harm. Some of these documents—we do not say Dr. Manning's—are evidently meant for foreign consumption. Across the Channel there is nobody who can know the real state of the case—the very thing studiously suppressed; there is nobody who can know how much has been attempted, whether for pauper children or for the prisoners in our gaols; there is nobody who can know how every arrangement is liable to be made an ill use of. Our Poor Law system itself is a very great mystery to foreigners, as, indeed, is all our local self-government, or country magistrates, and the extent to which self-government is further complicated by the interference of State Departments. We may venture to inform foreigners that the entire public opinion of this country is in favour of religious liberty, and that a conversion by appeal to hunger is about the greatest of atrocities in an Englishman's eyes. If it were believed that such things took place in our Union Houses, they would stand some chance of sharing the fate of that

famous building at Paris which gave them their first name. But it is not believed that such things are done, nor will Dr. Manning persuade Englishmen that they are. They will set down his Pastoral as the sort of thing he had to say to suit the taste of his flock, and to assist a few false impressions about England abroad, but as substantially unjust to the facts of the case. The Roman Catholics of the metropolis are many and poor. They are not as tenacious of the faith here as they are in Ireland. They are not as well looked after as they are there. Great numbers of them live and die in actual, if not formal separation from their Church. When their children fall upon the Rates, they are apt to be treated in the lump, like the children of other poor. The poor things are inevitably visited with the sins of their parents. It is those parents that Churches should look to. But it is the universal weakness of the clergy of all communions to leave men and women to their fate, and concentrate their attention on the children, the dying and the dead. The parents are at the root of the evil under question, and until they are taken in hand the evil will not be abated.

From "The Tablet," Saturday, June 16, 1866.

EDUCATION OF POOR CATHOLIC CHILDREN IN LONDON

A numerous and important meeting was held at St. James's Hall on Thursday, for the purpose of taking steps to promote the extension of Catholic education amongst the Catholic poor in London.

His Grace the Archbishop occupied the chair.

The large hall was crowded. A large number of ladies were amongst the audience. *The Tablet* gives a very long list of notable persons present.

His Grace the Archbishop then rose and was greeted with loud and prolonged cheering. He said—My lords, ladies and gentlemen, if I were simply to discharge the duty which attaches to me as president over this meeting I should detain you but a very short time, and I promise you that I will detain you as briefly as possible. But I feel that I cannot limit myself to a mere introduction of those who are far more competent than I am to speak to you of the objects for which we are assembled. I feel you are entitled to hear my reasons for convening you together upon this occasion. Moreover I will say that all who are about me are interested as well as myself, but their interests are measured by their charity, but not by their irresponsibility. I will also add that events not only fortuitous but felicitous have brought this matter into prominence which imposes on me the duty of justifying the words I have uttered elsewhere. But I cannot forget that another should have presided over you to-day who would have done so with a greater claim to your support and sympathy who had longer presided over this diocese. I know nothing was dearer to the heart of my illustrious predecessor, so weighed upon him, more than the condition of the thousands of Catholic children in London who were without education, and of the hundreds of Catholic

children who are being educated as Protestants. I feel that in the work of to-day I am following the line of duty which he had marked out for me ; a line from which I have never conscientiously departed except to follow out more completely the spirit of imitation.

For the last seven or eight years no less than 4,000 poor children have been added to the number of those already in our schools, and no less than from £15,000 to £20,000 a year are at this moment expended in the maintenance of the schools of the diocese. And I ascribe to the liberality and generosity of my lay friends, and to the zeal and perseverance of my clergy the greatness of this work. I wish to tender this testimony to them because those who do not see the condition of the Catholic Church in London, might imagine that the destitution I have to speak of, on this occasion, is attributable to want of zeal and fidelity on the part of the clergy, and want of liberality on the part of the laity. It was only the other day that the Catholics of London were taunted with their poverty, and in reference to that I will only say give me poverty supplemented by self-denial and I will gladly leave riches with inert hearts and indolent hands.

It is my duty to bring before you to-day, the actual condition of the poor Catholic children of London, and to state to you the remedy which I propose. With regard to what has already been done for their education through the zeal and liberality of the clergy and laity, it will suffice to mention that there are 148 schools

at present in the diocese, and they were attended in the year 1863-4 by 11,642 children; in 1864-5 the number was 11,342, showing a diminution of 300; and in the year 1865-6, 11,145, or about 200 less than the previous year. That showed a diminution of 500 in the number of pupils in two years, and a still greater decrease has taken place in the number of pupil teachers which fell from 197 in 1863-4 to 79 in 1864-5, and to 65 in the following year.

It may seem at first sight that this is a discouragement. In one sense it is, in another it is not. Because to a certain extent that decrease is identical with the change in the minutes of the Privy Council respecting the system of education. And though I am never consoled at knowing that I have companions in misery, I might state that the same cause has had the same effect in a large number of the schools connected with other denominations throughout the country. I mention this because I think it accounts for the real cause of the diminution, and that it is not attributable to any slackening of zeal on the part of those who are charged with the management of the schools. We have, as I said, yet eleven thousand children in constant attendance, and in addition to this number we have 121 boys in our reformatory. We have an industrial school for girls capable of holding 140 children, and another for boys capable of holding 100. We have at North Hyde a school which is attended by 400 boys, and at Norwood one attended by 150 girls. There were several lease schools, and orphanages, and

houses of mercy scattered up and down throughout London, and I have put down the whole number for those institutions for 1,000. If we add this to the 11,000 in constant attendance at the schools it will give us a total of 12,000, who are at present receiving the benefits of education. I come now to a question of some difficulty in connection with my subject. To establish any system upon a satisfactory basis it is necessary to have satisfactory statistics. But to obtain accurate statistics of the Catholic population of London is a difficulty which cannot be readily imagined. I derive the facts which I am about to lay before you from two sources. The first is from a return by the inspector of the schools of the diocese, the Rev. Richard Macmullen, than whom no one knows more of the state of our people and our schools, and to whose zeal and ability in discharge of the difficult and delicate duties which are imposed upon him, I desire to bear my public testimony. He states that the Catholic population of London is probably 175,000, of which there are 29,000 children who ought to be at school. He adds that in 1861, 11,000 were well educated—that is, regular in their attendance at school—and 11,000 more who were insufficiently educated by reason of their irregular attendance ; while there were 7,000 absolutely without any education whatever. The next authority upon which I rely is one worthy of equal confidence. I allude to the Very Rev. Canon Oakeley. He estimated the number which ought to be at school at from 30,000 to 35,000. The number of children well educated he

estimates at 15,000 and the number of children who are really and practically uneducated at about 12,000, and whether we take these figures of the 7,000 estimate by Father Macmullen, it will practically amount to this, that there are from 7,000 to 12,000 poor Catholic children for whom it will be necessary to provide means of education. It is to remedy this evil that you are called together to-day.

Now I come to another subject upon which it will be necessary to detain you a little more at length because it is one of the greatest importance—I speak of the education of Catholic children in the workhouses. There are in the workhouses of London one thousand children belonging to the Catholic Faith for whose instruction no provision whatever exists. I would not in speaking upon this question have you imagine that I am laying any charge of controversial intentions to the legislation or the public authorities in any explicit manner: I believe it is the necessary operation or effect of the poverty of the Catholic population, falling under the action of the law of the land. It is the inevitable effect of the existing state of things—when Catholic children are reduced to poverty they are necessarily obliged to apply for admission into the workhouse, and when they are removed from whatever reasons from these establishments, they are transferred to institutions which are not Catholic. I make no complaint upon the question, I do not want to make any capital or argument out of the fact to which I have referred. I will deal simply with the fact as I find

it. What, then, do we find? That in the workhouses of London there are one thousand Catholic children educated exclusively and explicitly as Protestants. They attend schools which are Protestant in their teachers, and Protestant in doctrine, and Protestant in their attendance at worship. I will admit that that is not the letter of the statute law; but it is a practical maladministration of the law. It is the result, not of the letter of the law, but of the manner in which the law was administered. It is now one hundred years since Bishop Challoner, whose name is in veneration, in answer to a charitable person, who asked him to what purpose he would apply a certain fund, said: "To the education of the poor Catholic children, who else, by the operation of the Poor Law, and other causes, would become Protestants." One hundred and twenty years ago this fact attracted the notice of the Vicar Apostolic of that day, and upon every occasion which we can remember since that time the necessity of acting upon the advice which Bishop Challoner gave has been impressed upon us. It was only yesterday that *The Times* newspaper, in an article written in a spirit of very great courtesy—and of very great candour—and of very great justice—upon the question which we are here assembled to discuss, called upon me to substantiate the charge which was read to you on Sunday last, by giving the names, dates, facts and places by which my statement that a thousand Catholic children are to be found in the London workhouses educated as Protestants was sup-

ported. *The Times*, in that article, expressed itself in a manner for which I feel bound to express my acknowledgments and my thanks. I acknowledge it, not only for the courtesy with which it has spoken of myself in person, but for the manner in which it has dealt with this question. For, so far as I am personally concerned, I have no right to look for any courtesy at the hands of the public newspapers. I have looked to them for nothing except forty stripes save one. But on this occasion I have no reason to complain of stripes and I will say that if all our antagonists would only write in the same spirit of courtesy and justice it would equally tend to promote the public peace and harmony which should always exist amongst men. The article in *The Times* is more important still, and is entitled to our acknowledgments for the earnest, hearty, and English good feeling which the writer expresses towards the movement which we are here to-day to inaugurate. He says: "We wish hearty success to the work of Thursday next, and we will do all in our power to assist." I accept with very great gratitude that public tender of assistance, but, in reference to a further remark in the same article, I have a word to offer. "What," the writer asks, "is our grievance?" The Pastoral seems designed to produce the impression that there is a grievance—"and the State is partly, if not wholly, answerable for it." But the Pastoral was not intended to create a grievance. It was a simple statement of facts as they lay before me. "But," adds the writer, "if it can be proved that

Catholic children are being educated as Protestants in the London workhouses, we are perfectly confident that there is not a single statesman or politician of eminence on either side of the House of Commons who would not render his assistance in extinguishing this great evil." He states, further, that there should be no difficulty in giving us separate workhouses and separate schools for our poor Catholic children. Here, again, I willingly accept the offer of assistance. But I think I would be acting in a manner most unjustifiable if, with the public responsibility resting upon me, I stated anything in the Pastoral read on Sunday last which I did not believe before God could be borne out by evidence as producible, and so incontestable, as to demand the assent of every candid mind. In the year 1859, Mr. Stokes, Government Inspector of Public Schools, but then Secretary of the Poor Schools, by the direction of my predecessor, entered into correspondence with the Marylebone Board of Guardians, with the view of getting them to send the Catholic children in the workhouse to North Hyde or Norwood—the industrial schools which I have mentioned. He offered to take all the children from the workhouse upon the payment of a certain sum per head from the Guardians; but the answer which he received was that the Guardians had no legal power to comply with his request. It was admitted that there were at the time forty-six Catholic children in the establishment. Mr. Stokes wrote again requesting to be referred to the Act of Parliament under which the

Guardians were legally incapable of delivering up the children, and the reply which he received was that they had no further answers to return. I ought to mention that an offer was made that the education of the children should be under the inspection of whoever the Guardians might appoint to the office, but, notwithstanding that, the application was not entertained. I come now to the year 1864. An Act was obtained in that year by Mr. Lyall, by which schools might be certified as Industrial Schools under the Poor Law. Immediately that the Act came into operation, our schools at North Hyde and Norwood were certified as schools in connection with the Poor Laws, and application was made to ten or twelve unions in London for the removal of the Catholic children to the institutions upon the payment of the capitation fee already mentioned, and subject to the inspection of the Poor Law authorities; but, as before, it ended in an absolute refusal. A copy of the correspondence, which took place was forwarded by Lord Petre to the Poor Law Board, and I hold in my hand the reply which we received in acknowledgment of that communication. About two years ago there was in the prison at Millbank a poor woman—a Catholic—and before the period for which she was committed had expired she was seized with an illness, which unhappily proved fatal. During her last agonies she drew up—or I had drawn up for her, and attested by an officer of the prison—a document which I will call her will. She had nothing to leave but three destitute children;

but these little ones were more precious to her than broad acres. She made her will, and in that will she expressed her desire that her three children might be educated in the Catholic faith, and she named as their guardian a gentleman who is well-known to you here—I mean Mr. Charles Langdale. But what was the result? Mr. Langdale applied to the Poor Law Board for the children, and though he was received with the greatest courtesy by the chairman nothing came of it; and on a second application being made, he was told that it could not be complied with. Now, I am not going to enter into the legal question involved, but I do say that whatever may be the law on the subject it would only have been justice to have carried out the dying wish of that poor woman. But instead of that, what did they do? One of the children—a little girl about fourteen—who had been out at service was recalled, and sent to be educated at a school in which the Protestant religion was taught. In the year 1859 on account of the great frequency of these acts such as I am speaking of, the notice of the Poor Law Board was attracted to the subject, and an order was issued called the "August Order," in which it was declared that by the statute law of this country Catholic children under the age of twelve should not be permitted to be instructed in a different religion. It further directed that a book should be kept, which was to be called the Creed Register, in which the religion of all the inmates of the workhouse should be entered, and that it should be open to the inspection of the

ministers of every denomination. This Order was sent to all the Poor Law Guardians throughout England, and they were requested to see that it was fully carried out; but what was the result? It was absolutely and simply nothing. It was resisted on the grounds that it exceeded the law, and with that *vis inertiæ* which nothing can move, the Poor Law Guardians refused to act upon the instructions which they received. I hold in my hand at present an opinion received from one of the highest legal authorities in the kingdom, with respect to the order issued by the Poor Law Board, and his opinion was that they had not exceeded their powers in issuing it. I return once more to the article in *The Times* newspaper, merely to observe with reference to the statement of the writer, that no statesman or politician of eminence, on either side of the House of Commons, would refuse to assist in removing the grievance of which we complain; that the Order to which I have referred was drawn up by one statesman, and was signed and issued after the Government to which he belonged had resigned, by another statesman who succeeded him in office. I will come next to the facts brought to light by the committee, moved for by Mr. Ewart, in 1861, of the religion of the inmates of workhouses in London. By that return it appeared that the number of Catholic children in the workhouses of London was 382. An inquiry was instituted immediately after it was published by the priests of the missions where these workhouses were situated, to ascertain how many of these

children were under instruction, and it was found there were only 103 who had ever seen the face of a priest. I admit that I am placed in a difficulty when I am asked by *The Times* for the " names, ages and parents " of the Catholic children who are educated in the workhouses. But my answer is, that I am not able to give them. I suppose if I were to ask any of you the rivers, mountains or lakes which are to be found at the antipodes, you would be puzzled to answer the question without in the least doubting their existence. I am just in the same position with respect to the Catholic children in the workhouses. I might state, however, that the Rev. Mr. Kelly, to whose zeal and energy in the cause of Catholic education we are much indebted, ascertained the names of about a hundred Catholic children who were being educated as Protestants, and in order that you might not suppose that I was speaking from mere hearsay, I will mention that these names are still to be found in the report of the special committee of the House of Commons, by whom this matter was considered. I admit that I am not able to give the names, ages and parents of the total number of Catholic children who are to be found in the workhouses ; but then I do not know their names, I do not where they are, I have no access to them, and I do not know where to find them, and as their Bishop I cannot confirm them. Now, this is my grievance, I think it is a great grievance. I think that I ought not to be kept in the dark with respect to the condition of one thousand little children of my flock.

If I am permitted to find them, I will then be in a position to answer categorically every question with respect to their name and Christian name, parentage, and every circumstance in connection with what may be asked of me. I have shown on the admission of the Poor Law Guardians in Marylebone that there were 57 in that workhouse. I have proved by the return obtained on the motion of Mr. Ewart that there were 382 who were acknowledged as Catholics, of whom only 102 were receiving Catholic instruction, I have shown that the names of 100 more were supplied by Father Kelly, and I will now come to what I will call the conjectural proof by which I have arrived at the conclusion that the total number must be 1,000, if it does not exceed it. From the statistics which have been supplied by the return to which I have referred, I find that the proportion existing between the Protestant and Catholic adult population in the South London Workhouse is seven to one. I want to know on what grounds will it be asserted that the Catholic children do not stand in the same proportion to the Protestant children. I find that in the workhouse schools in the Metropolis there are 7,780 children, and therefore unless those who differ from me, and on whom the *onus probandi* rests will prove the contrary, I am justified in assuming that when I am unable to ascertain the number exactly, that there are 1,000 Catholic children amongst the 7,780 Protestants who are taught in workhouse schools. I stated at the beginning that this is not the letter of the law, but that it is a

practical maladministration of the law as you must have seen from the manner in which the Order of the Poor Law Board has been evaded. It is stated that priests may visit the workhouse; I know that he is allowed to visit the workhouse, but for what purpose? He can visit for the purpose of giving instruction; but it is necessary to remember that there is a great difference between instruction and education. Instruction consists in imparting a certain amount of definite knowledge but education means the training, morally, intellectually, and spiritually of these children. I will go further and say that education means that they should be presented with the whole truth in which they believe, together with being brought under the daily and hourly influence of that truth by teachers, book discipline, and even recreation. It is not sufficient to lay before them mere formal rules which they are to learn, but you must give them that to which their baptism entitles them—namely, the right to be Christians and Catholic Christians. I say, then, that Catholic children in workhouses must necessarily be deprived at all times of that which is the first condition of Catholic education. I will go further and say that education means, in addition to that which I have already stated, the banishment of every adverse influence, and if there be in this world an atmosphere wholly and entirely pregnant with everything that it is hostile to Catholic education it is to be found in the workhouse schools of London. But I must keep to facts. I hold in my hand a letter from one of the most

zealous priests of the diocese, written on the 12th June, in which he says: "I have been visiting workhouses nearly every Friday for the last eight years, and this is the brief result of my experience, I have great difficulty in getting Catholics acknowledged or sent to me. But the most painful experience of all is that in some instances when I go to a workhouse I am informed that the children whom I had been visiting for several years had 'turned,' and they were protected in their refusal to come to see me, and sent to be instructed in the Protestant school." This was the testimony of a clergyman who had been for several years engaged in the instruction of workhouse children, but that was not all. On last Whit-Monday, a Protestant gentleman and two Catholic friends had an amicable discussion upon the question which we are now discussing. It was affirmed by the Catholic gentlemen that the grievance of which we complain demanded an immediate remedy, and the Protestant gentleman indignantly denied that any foundation existed for any complaint. He said the thing was wholly impossible. It was at last agreed that they should go to one of the workhouses and enquire into the matter. They were received by the chaplain who, when he heard the object of their visit most curtly refused to give them any information on the subject. They asked for the creed register, and he said that none existed. The next enquiry which they made was whether there were any Catholic children in the workhouse, and the answer which they received was "we never think of asking the

question." Now, this is precisely what I complain of. Another question was asked, namely, whether he did not know Catholic children by their names, and he replied, "Oh, no, there are Irish Protestants as well as Catholics." He added, "I never know of any Catholic children in the house until they come to me and say 'please, sir, I do not want to be a Catholic any longer.' I never try to proselytize." I am quite prepared to believe him, and for these reasons: First, because he appeared to be an honest, candid person; and secondly because he had no need in the world to attempt to proselytize. The influence of the schools alone was sufficient. It is like saying I never try to accelerate the speed of a fly-wheel. I will now give you what I will call the enunciation of a principle. In 1861 a Select Committee of the House of Commons was appointed to enquire into the treatment of the poor throughout England, but especially the treatment of the Catholic poor. A great many witnesses were examined and amongst them Mr. Merryman, clerk to the South Surrey Union. He was asked how an orphan child would be educated whose parents were known to have died in the Catholic faith but who was not claimed by any relatives; and he answers that he would be educated in the religion of the State, unless the next of kin interfered. He added that "although the parents were known to have died as Catholics he thought the Guardians would be justified in educating the child in the national religion considering that they stood *in loco parentis* to the child and were bound to educate it in

the religion they thought was right. I can easily understand their reasons for thinking the State religion the right one; but why should they educate the child in the religion which they thought right, and not in that which the parents thought right, surpasses my comprehension. You may ask me now for what purpose I called you here; I will at once answer the question. We stand in need of five-and-thirty new schools. If these 7,000 destitute children, who are at present without any means of education, are to be brought under our care we will require at least five-and-thirty additional schools to accommodate them. We want two reformatory schools, and two industrial schools in the diocese. We have only one reformatory school at present for boys, and it is inadequate to our wants. We have none for girls. And if, as I have reason to expect, the justice of Englishmen, and the equity of Parliament will enable us to obtain from the workhouse schools the entire number of Catholic children, whether it be under or over one thousand, we ought to have doors open to receive them. If this is to be done, I do not see how it can be accomplished except by raising a reserve fund out of which assistance may be received when it is required. At present no such fund exists; but at some future day I hope to be able to bring forward a plan for promoting the extension of our training schools, and for increasing their efficiency. But that is not our present object; we need assistance now for the purpose of increasing the members of our educational establishments, and the way in which

it is proposed to effect that object is to create a great central fund in the diocese from which as from a fountain there shall flow assistance to all who are in need. This is the object for which you have been invited here to-day. We want your assistance. I plead before you in *forma pauperis*. I come before you as a poor man to ask your assistance for poor children. I ask you to contribute to the fund which is to be established, and which is to be under the administration of the Archbishop of the Diocese for the time being, assembled in committee of the clergy and laity. I have now little to add to what I have already stated upon the subject. I approach the work which we are about to undertake with the greatest confidence. First, because it has the special benediction of the Holy Father, who has in a more explicit manner, by word of mouth, and in writing, encouraged me in this undertaking. I have a further encouragement in the first offering which I have received in aid of the work. When I was in France last year I visited several of the convents and educational establishments there, and I asked the prayers of all the children on behalf of the poor children of London, and in one institution to which I went I received a contribution of fifty francs, which was collected among the pupils. That was the first offering which was given in support of the movement which we are to-day assembled to promote. I have a third encouragement in the fact that in the appeal which I addressed by circular to the friends of the movement I have received a response which has exceeded my utmost

expectations. I have received annual subscriptions £2,756, and in donations £3,000. I have no doubt that sum will be further increased by the contributions which will be received to-day. I have only one word more to say in conclusion. Some of you here perhaps say to me, "You have taken us greatly by surprise, we do not belong to your flock, we are only birds of passage," but then your plumage is very bright and beautiful, and if in spring and summer you come and pick of the fruits of our garden you will allow us to exercise the rights of the Lord of the Manor. You may say you are not domiciled in London, but when you come here periodically you acquire what the lawyers call a *quasi* domicile, you accomplish the feat of being in two places at once, and I hope you will freely accept the duties of both. I earnestly trust that the movement which is to-day inaugurated will be attended with success. I invite the assistance of all who think our objects are worthy of support, and in carrying out the work of the undertaking I depend upon the kindness of those friends whom I see around me and the sympathy and support of my flock, who have always given me their assistance, when I want it. I will conclude by asking our friend Mr. Chas. Langdale, to say a few words to the meeting in support of the movement. He has given me the greatest assistance in the work which I have undertaken, and I trust that these, the last years of his life may be comforted by seeing that the cause of education amongst the poor, for which he has so long laboured, may be crowned with success.

I know you will listen to him with the greatest pleasure, and I am sure that five words from Mr. Langdale, speaking on behalf of little children will have more effect than a thousand of my own.

His Grace resumed his seat amidst prolonged cheering.

I give Mr. Langdale's short speech which followed, as it seems to me to be the keynote both of what Manning actually did with regard to children, and should serve as the key of all future work where the Faith of Children is in danger.

Mr. Chas. Langdale, of whom the Chairman spoke as a patriarch in the diocese, said there was one thing in the speech of the Archbishop which struck him very forcibly. He quite agreed that whenever they did not provide schools for the education of the children they had no right to complain of those who did so. They very often complained of proselytism. But if they had no schools what reason had they to complain if others cultivated the fields which they left unoccupied. A case that illustrated his remarks was brought recently before him. An energetic clergyman had invited him to go and examine a certain district. He went, and saw some miserable courts, about which poor children were playing. The religious condition of these courts was shown by the name by which it went, which was—the "Irish Court." The larger children could go to school in some districts when the smaller could not. He was struck with a large building, and he asked what it was. He was told that it was a school which had been built by

Lord Shaftesbury who found a large population without education, and who, by way of providing for its wants, erected this edifice. But they had no right to complain. The clergyman to whom he had alluded, with the assistance of another friend, had erected schools in which, little more than a year afterwards, he had the happiness of seeing the poor children of these very courts educated by two of his sisters. This might be done in all similar places. He was convinced that they could never educate the poor children of London unless they brought the schools to them. There would be this great advantage—they would not only save the children, they would save the parents. If the children don't go to the schools many of the poor women can't go to the churches. If schools existed in these places Mass might be said in them on Sunday, and thus they would not only make good Catholics of the children but of the mothers. He knew there were other gentlemen anxious to address them, and he would not detain the meeting any longer.

CHAPTER IV

The Foundation of the Westminster Diocesan Education Fund

The next meeting was held in May, 1867, instead of June that year as the Archbishop had to leave for Rome on urgent business; but all subsequent meetings up to the time of his death were held as near as possible to June 8th, the date of his consecration. At this second meeting he announced that the sum of £7,835 10s. 9d. was raised in donations and subscriptions in 1866, and that many of the subscribers had promised a similar subscription for the next five or three years, in order to ensure an annual income of over £3,000 for the following few years. He states that £3,000 has been invested "as the beginning of a Trust Fund" in the names of the Archbishop and five other trustees, and he proceeds to define at considerable length the six headings under which the Trustees were making grants. The following is a summary.

1. *Mission Schools.*—"Grants of £50 or less for three years for the foundation of an additional School or Schools," and gives the names of the new day schools helped.

2. *Diocesan Schools.*—"Under this head are included Certified Schools, such as a Reformatory, Industrial, and Poor Law Schools; as well as Orphanages, and other Homes of Refuge for Destitute Children."
3. *Encouragement of Masters and Pupil Teachers.*—He points out the causes of the fall in their numbers, and calls attention to the need of improving the position of Masters and of encouraging Boy Pupil Teachers to enter Hammersmith Training College.
4. *Education of Destitute Children.*—To include £2 per head per annum for children received from the Guardians, for uniform, and towards maintenance, etc. The children were practically received *in statu naturalis*, as the messenger who brought them from the Workhouse took back with him the workhouse clothes in which the child had come.
5. *Miscellaneous Grants to Schools.*—"These have necessarily been few and small and it is obviously desirable not to weaken the Diocesan Fund by a multitude of small grants for works which are within the means and power of individuals to accomplish. It has been the rule to apply its Grants to such works and institutions as are either Diocesan in character, or are obviously beyond the means and power of private persons."
6. *The Maintenance of the Diocesan Inspector and*

Secretary of the Fund.—"Without officers specially devoted to the work of Education in the Diocese, its extension and efficiency could not be secured." The Rev. R. G. Macmullen will be Inspector and Rev. Thomas Seddon Secretary.

In his great speech the previous year the Archbishop informed the meeting that the Quinquagesima Collection for Orphans had been instituted by the Vicars Apostolic 120 years before his time. It is evident from the account in the Report of 1867 that this collection was divided equally between North Hyde and Norwood, since those Orphanages had become available. From this time forward to the death of Manning, this collection was merged in the W.D.E. Fund, and was used to support such children as could not be made chargeable to State or Rates. In later Reports Manning often states that this Quinquagesima collection is all that he has on which to support these children. The above-mentioned Trust Fund of £3,000 had soon to be drawn upon as the work increased, and became exhausted in a very few years and remained so for some forty years or more, when owing to Manning's early efforts, it became a most useful asset.

The foregoing six headings under which the Fund was distributed were altered slightly from time to time during Manning's lifetime. In the report of 1891, which was his last, they are as follows :

The Fund is applicable :—

1. "To the erection and maintenance of Diocesan Certified Reformatory, Industrial, and Poor Law Schools.
2. "To Non-Certified Orphanages.
3. "To giving assistance in individual cases to Orphans and Destitute Children.
4. "The Elementary Mission Schools.
5. "To protecting the Faith of Catholic Children who are chargeable to the Poor Rates, or who come under the operation of the Reformatory and Industrial School Acts."

In his last Balance Sheet Cardinal Manning still shows that the slender salaries to his School Inspector and Secretary were still being paid although this item does not now appear under the six headings.

The gratuities to School Masters and Boy Pupil Teachers amounted to about £500 per annum during all Cardinal Manning's Episcopate, and these were also still paid from the Fund until the ordinary salaries became adequate some time after Manning's death. In my early days in Southwark I often heard of our School Masters lamenting that the Diocese of Southwark had no similar fund for their assistance.

The object of the Westminster Diocesan Education Fund was, as its title declares, distinctly Diocesan and it must be borne in mind that the agreement between Archbishop Manning and Bishop Grant (that the former should act alone in the plea for the transfer of workhouse children) was never intended for publication.

I may here mention that Bishop Grant also attended the Vatican Council and died in Rome during its sittings. His successor, Bishop Danell, however, ratified the late Bishop's agreement with Manning as to the Archbishop's speaking for all London, and agreed to provide accommodation for the South London Workhouse children as soon as they could be rescued.

In Manning's first annual Report, which was read at his second Annual Meeting, it is stated that some 20 day schools had been opened and that 1,100 more children had been added to the number receiving Catholic Education in the Diocese since this Fund was started a year ago.*

* Before the passing of the Education Act in 1870, the Bishops were the sole judges of the fitness of a building for school purposes. Owing to poverty, Manning often rented existing buildings which he used as schools. We have seen in his first speech that in asking for more Reformatory and Industrial Schools he only asks for £220 per annum for the "Rent" of each such buildings. In those days the purchase of freeholds could not be embarked upon.

Many years ago I remember being told that Manning, having determined to open a Mission at Wood Green, a district that was beginning to be built over, an iron Church was put up which Manning had directed was to be used as a School as well as a Church. When he came to preach at the opening, he noticed that the building was arranged as a Church only. Without saying anything to the priest, His Eminence announced to the congregation that "a school will be opened in this building next Monday morning," and opened the school was on Monday. I have lately met a lady, now the mother of a happy adult family, who makes it her boast that she was one of the first to come on that famous Monday, and that the Cardinal was there to meet them!

The purchase of a house and seven acres of land capable of taking 100 Industrial School boys at Ilford is reported, as the existing house at Walthamstow had become too small. Hopes are entertained of being able to acquire a larger Reformatory, and thanks are tendered to Metropolitan Magistrates for consent to transfer Catholic boys already in Protestant Schools to Catholic Schools, as soon as accommodation could be found. The girls' Industrial School has been put on permanent basis at Finchley. A new school for 100 girls, certified for Workhouse Children, had been purchased at Walthamstow. The Archbishop adds : "We do not forget the Convent at Norwood ; but it is not enumerated among the institutions of the Diocese, inasmuch as it is in common with the Diocese of Southwark." He adds : "It is right to report that we have made a strong and constant effort, by application to fifteen Boards of Guardians, to obtain the release of our poor children. In two instances only have they consented. In one or two other cases the answers were courteous and becoming in manner. Of the rest the least said the better. Thank God the end of this oppression is at hand, and will not much longer be delayed."

Manning was soon to learn that the number of Catholics in the Workhouses was more than double the number he had estimated them to be, and it was not until many years later that he was able to declare that all the children had been surrendered to the Catholic Schools.

Accurate accounts of the Westminster Diocesan Education Fund were published each year and all reports of the Home Office Inspectors and Board of Guardians were printed in full together with accounts of the principal Diocesan Schools. Manning refrained from reporting on the Institutions himself, and stated that he preferred that the opinion of these bodies should be placed before his subscribers.

These reports, which often ran into from 50 to 100 pages, and these accounts, included everything he received, even to the sum of some hundreds of pounds that he was able to make by selling bricks, for some years after he had built a large Poor Law School at Brentwood. After this school was built, with bricks made on the site, his architect found that there was a considerable quantity of good brick earth left, and advised that the brickmaker should be retained. This having been done Manning sold bricks for the benefit of the fund for three or four years.

CHAPTER V

Reformatory and Industrial Schools

It will have been noticed that in Manning's first speech he emphasized the urgent need of more accommodation for boys committed to Reformatory and Industrial Schools. His predecessor had already provided schools of this class, but the Home Office was now making a more determined effort to clear the streets of young criminals, and to prevent the younger boys, who were criminals in the making, from becoming adepts in the craft. It did not take long for him to provide for this need as soon as the Faithful had placed funds in his hands. During the next few years he had established not only the large Industrial School at Ilford, in place of the first Industrial School that Wiseman had established at Walthamstow, but had also had to return to the old Walthamstow foundation and refill it for the second time. He had bought a large property at East Ham for a larger Reformatory for boys, which he dedicated to St. Edward, and had moved this foundation from Hammersmith where his predecessor had first established it. In doing so he attributes the success of the Reformatory to the Brothers of Mercy whose conduct he says "has been truly exemplary." A little later he had had to use the

old Reformatory at Hammersmith as yet a third Boys' Industrial School.

These Home Office Schools were now springing up in some of the Northern Dioceses, and it was never found necessary for Manning to found a Reformatory for Girls, as the Girls' Reformatories at Liverpool and Bristol were always able to find room for such London girls as were committed. Three Industrial Schools for girls were established by nuns, at their own expense, at Finchley, Isleworth and Mill Hill.

In all Manning's works he made the fullest use possible of the Religious Communities who were able to start such schools on their own responsibility, and he often encouraged the Faithful to subscribe to these buildings which in no way belonged to his Fund.

The Boys' Reformatory both while it was at Hammersmith and after its transfer to Boleyn Castle, East Ham, attained a very high degree of proficiency which seems to have been largely due to the Superior, Brother Dominic, who served it for forty years. He was constantly complimented both by Religious and Home Office Inspectors on the admirable training that the boys received, and on their success in the world after school days were over. This school began to diminish in numbers in Manning's days, at which he rejoiced as thereby he saw that the Industrial School Act was having the effect of preventing boys from becoming criminals.

This Reformatory School in later years was transferred to Walthamstow where it is carried on under efficient

lay management; and at the present time (1929) it numbers under thirty boys, and this small number is recruited from many parts of England. This school was more frequently known while at East Ham by the name of Boleyn Castle rather than that of St. Edward, its patron Saint. The buildings, part of which dates from the sixteenth century, had formerly belonged to the Boleyn family, of unsavoury Tudor memory, and in later years had become quite unsuitable for modern needs. The estate is now let off and has largely helped to re-establish an endowment or Reserve Fund of the Westminster Diocesan Education Fund, while part of the site is used for a Parish Church and School. During the time of pressure for Reformatory accommodation in London we find Manning publicly thanking the Cistercian Monks at Mt. St. Bernard, Leicester, for having taken nearly 100 boys from London into a Reformatory School that they had founded. I have lately come across two attractive accounts of this school written by Charles Dickens after visits he paid there, one of which was on Christmas Eve. The great novelist's visit ended in a tragedy, but his account of the School is a fair description of any Catholic Reformatory in its early days, and it will be found in Appendix III.

The Industrial Schools achieved a great work for many years, and the school of St. Nicholas at Ilford was reported by the Government Inspector to be "easily the best of the Industrial Schools." In its earlier days, we find Manning publicly thanking Mgr. Searl (Cardinal

Wiseman's late Secretary), who was resident manager with a lay staff under him, for the great work he had done. Unfortunately this school in its later days, when it ceased to be under clerical management, did not maintain its reputation, and was a constant source of anxiety for many years, owing to the incapacity of the various lay Superintendents that had been appointed. Still later this cause of anxiety was happily remedied. Cardinal Manning was able soon to close his third school at Hammersmith which had only been opened to meet the rush of applications for admission, and he tells us that he knew that the premises were quite unsuitable but that he had no means of doing better at the time. The school at Walthamstow, when an Industrial School, had its good and bad periods, and has been reconditioned of late years and is now, as I have stated, a Reformatory. On the closing of St. Nicholas's School the School Chapel became the Parish Church and the rents of the site went to the Endowment of the Westminster Diocesan Education Fund.

It must be borne in mind the Reformatory and Industrial School Acts were in full working order for some years before a single child had been rescued from the Poor Law Authorities, and that all Home Office Schools in their early days were founded by voluntary effort only. The coming of the School Boards in 1870 greatly increased the number of Industrial School children, and the above-mentioned Schools in the Westminster Diocese were the only Catholic Schools in the South of England

that the Bishop had incurred. This School was placed under the care of the Sisters of Mercy, and like the Boys' School at Dartford has had a good and useful career. These are now the only Catholic Industrial Schools in the South of England. None of the three Industrial Schools in Southwark Diocese are full at the present time.

Since the Government began to reduce the number of Home Office Schools after the passing of the Probation and Borstal School Acts, the entire cost of maintaining both Reformatory and Industrial Schools is borne by the Government. Catholics have never had any cause for complaint with regard to their treatment by the Home Office as they have always received equal treatment with non-Catholic Schools. It is the general opinion, however, of those who are connected with the Home Office Schools that these later changes were made more rapidly than was necessary, and it is pleasing to note that the Report of the Departmental Committee on the Treatment of Young Offenders of 1927 recommends that more use should be made of these Schools, and I hear that the numbers are now slightly on the increase.

CHAPTER VI

Poor Law Schools

Having traced a rough outline of the foundation of our Catholic Schools under the Home Office, up to the present time, I will endeavour to give an outline of the foundations of the Catholic Schools under the Local Government Board commonly called Poor Law Schools.

In an earlier chapter we have seen that the Government had persuaded the Boards of Guardians to combine together and erect very large schools outside London for the children that became chargeable to them. In his early days Manning was taken, by a friendly Government official, to see the great schools at Hanwell, that had then recently been opened, and was advised to endeavour to try and imitate this venture. The Archbishop did his best to follow this advice and enlarged North Hyde School until it was certified for 700 children.

Not very many years after the foundation of the great District Schools all round London, it was discovered that they were a complete failure, and that it was impossible to train young children in mass formation, and also that these schools were a fruitful source of the spreading of various complaints to which children are subject and that there were constant epidemics in them.

It must be remembered that in those days there were no special schools for afflicted children. After the passing of the Education Act of 1870, if a child chargeable to the rates was well enough to attend school, to school he went, and it did not matter whether he was a consumptive or had any other complaint, so long as he was capable of learning the three R's. This primitive method was found to have been one of the causes of the failure of the District Schools, and earned for them the opprobrious name of " Barrack Schools " and led to the establishment of Special Institutions of which we shall hear later.

The next Government plan was to persuade the Guardians to establish Cottage Homes, Boarding-Out Committees, and schools on the Block System, each block to be self-contained and to have its own playground, etc. As accommodation became pressing in Westminster owing to the Bishop of Southwark not having yet been able to fulfil his part of the undertaking to provide schools for Southwark children, Bishop Danell not having yet fully finished his Home Office School at Dartford, Manning bought land at Brentwood and, on borrowed money, erected two of the four blocks for which the school was designed, each block to contain not more than 100 boys. One of these blocks he used for the boys over seven years of age who had been brought up from early childhood under the Sisters of Charity at Leyton, or had come from good homes, the other for big boys who had come direct from the Guardians after their early childhood was over. This school

was placed under the care of Brothers of Mercy and earned a very high reputation for a number of years.

As soon as the Guardians began to send their children to Catholic Schools it was found that some of the boys were much too small to be placed in a school under male management, and a secular lady opened a school for infant boys at Leytonstone. This school soon became too large for her, and was then placed under the care of the Sisters of Charity.

Manning in his reports often mentions the great cost of maintaining very little boys, and remarks more than once " which cost we willingly bear." In girls' schools the older pupils could, with advantage to themselves, assist in caring for the little ones, but an Infant Boys' School required a very large staff. The Sisters of Charity, who were always to the fore in any work of this kind, came to Manning's rescue and built at Mill Hill a new school for 200 little boys under seven years of age, on their own land and at their own cost, and so greatly relieved a pressing need. The school at Leytonstone was later given up.

From the time that North Hyde became a very large school its troubles began. It suffered in a lesser extent from the same causes as the Guardians' " Barrack Schools " had suffered, but with one additional cause, namely, that the Brothers of Mercy who formed the staff were almost all foreigners, and Guardians of the Poor were not slow in constantly complaining of this fact.

Many of the Foreign Religious Communities of women

that Wiseman had brought from abroad very soon recruited in this country and have become entirely English-speaking, but this was not the case with the Brothers of Mercy, and to the last the Community at North Hyde, and some of the other Schools that Manning put under their care were largely staffed by foreigners. The Archbishops of Westminster have without exception always acknowledged the great debt of gratitude that the Diocese owes to this Community, who laboured so long to assist the first Archbishops in their great struggle against poverty and intense bigotry.

I have often been told in the past by members of different Religious Orders, that Communities of Lay Brothers can only be raised in agricultural countries and this fact is borne out by the experience of the Southwark Diocese. We have seen that Bishop Danell put his Boys' Industrial School under the Brothers of the Presentation, and at the time of their coming they became subject to the Bishop of Southwark only. They did not succeed in gaining any postulants in England. The fourth Bishop of Southwark together with the Bishop of Cork, in whose Diocese this order had originated, petitioned the Holy See to give them a General, and since the granting of this petition the Order has greatly increased and many schools have been opened in Ireland and England, but the Brothers who work in England are always drawn from Ireland, yet since, of late years, this same Order founded a house in Canada they have been able to get many postulants and have been able

to found a Noviciate, and other houses, in that country.

After having established his Girls' Poor Law School at Walthamstow, and as the numbers increased, Manning was able to get Religious Communities to open schools at their own expense for girls under the Poor Law at Hammersmith, Totteridge, Homerton, Portobello Road and Hampstead. Norwood Convent supplied the need for the South London girls until Bishop Butt's time, when he had to open a second school at Orpington to meet the increase in the population south of the Thames. Some of the above-mentioned schools have later been put to other uses, and the two schools under the Daughters of the Cross, originally at Hammersmith and Totteridge, have been amalgamated and placed at Southall in later years, where they are close to the Boys' School at North Hyde, which enables brothers and sisters amongst the children to meet often.

Manning was urged by the Local Government Board to start Boarding-out Committees in the country, after the failure of the " Barrack Schools," and he did actually start one in Essex in order to show his good will, but His Eminence was fully aware that the Boarding-out of children would never meet Catholic needs, owing to the sparse Catholic population in our rural districts.

We have seen that the first two Archbishops of Westminster provided for the accommodation of all Catholic children coming under the Home Office for all the old London District, for the first years of the existence of

the Home Office Schools, and that it was not until 1874, four years after the death of Bishop Grant, that Bishop Danell began to take part in this work. When his Lordship did begin, he did the work very thoroughly and was able to profit from the experience of Westminster, and instead of buying an old building, he built his Boys' Industrial School on an ample site on which no previous building had ever existed before. Bishop Danell was constantly urged by Manning to fulfil his part of the compact with regard to the Poor Law Children but this good Bishop was endeavouring to administrate the Diocese, which at that time consisted of six large counties and the Channel Islands, without any curia to assist him, working all day and often late into the night, with the result that he was found dead in his room on June 14th, 1881, after ten years of strenuous work. The See of Southwark remained vacant for one year and was then divided, and the Diocese of Portsmouth formed. Bishop Coffin, C.SS.R., succeeded as third Bishop of Southwark. At the time of his accession he was told by Manning that there were at least 500 children chargeable to the South London Guardians, in Westminster Institutions, and was constantly urged to found the promised schools for their accommodation. Bishop Coffin was in bad health when he was appointed and was never able to take over the finances of the Diocese. He died two years and nine months after his accession to the See. His Lordship was succeeded by Bishop Butt who proved to be like Manning, a veritable apostle of

children. I have explained in my life of Bishop Butt the financial state of the Diocese at the time of his accession which hindered him at the outset, but with the first legacy he received, to be disposed of at his own discretion, he at once purchased the old Industrial School at Eltham that the Sisters of Mercy had recently vacated, and, at Manning's request, enlarged it for the accommodation of 100 junior boys from the Guardians which was the pressing need at that time. Bishop Butt then set about building a Diocesan Seminary which took some two years, and then without hesitation purchased some 70 acres of land at Orpington, where he intended gradually to establish the necessary schools for the rest of the children of both sexes that were overcrowding the Westminster Schools. The Bishop was still hampered with a debt on his new Seminary, but he stated that the Poor Law Schools for Southwark Children had been promised for close on twenty years by his predecessors, and that this promise must be redeemed at once as Manning was now being pressed to reduce the number in the Boys' School at North Hyde. The Bishop of Southwark had no money even to pay for the land, but he stated at the time that "his predecessors had made the agreement" and that "it is a solemn obligation that must be fulfilled. If we do the work God will find the money." This trust was not in vain. The land at Orpington was secured at an extraordinarily low price during a great financial crisis when many thousands of acres of land were being offered for

sale. The Bishop soon became possessed of money enough to pay for the land, which, even before the buildings were finished, had so greatly increased in value that it was an easy matter to borrow enough to pay for them on the security of the land alone. Bishop Butt instructed his Architect, Mr. F. A. Walters, to visit Cardinal Manning's new schools at Brentwood, which were considered to be the best residential schools of that time in the country. His Lordship gave rigid instructions that no money was to be spent on ornamentation while every care was to be taken to provide for the needs of the children and community who would care for them. So rigidly did the Architect carry out these instructions that when the school was finished the Bishop's only adverse criticism was that there was no external sign of Christianity on the building, and he ordered the Architect to place a large iron cross over the door of each of the two blocks. This first school at Orpington was for the accommodation of 200 boys over seven years of age. His Lordship did not wish to remove boys from North Hyde, but gradually to fill the new school with the new applicants, and as the process was rather slow at first, he requested the Sisters of Mercy to begin a temporary girls' school in one block. The Brothers of the Presentation were given the other. At the time the Bishop was planning out the site he lamented that he had already established the boys under seven years of age at Eltham. Various Boards of Guardians had complained of the distance of some of the schools

from one another, which often involved brothers and sisters being placed at a considerable distance. His Lordship at that time said : " Do what we will to make the children happy we can never compete with a real home life," and that he thought it incumbent on him to meet every reasonable request from the Guardians. He consoled himself with the fact that Eltham was only a few miles from Orpington, and also that he had been told that Eltham village, as it was then, would one day become a large town and the site he had purchased there would become very valuable. He stated that this would not come about in his time but that he felt sure that his successors would be able gradually to place all the Southwark Poor Law children at Orpington, and so keep children of one family together.

A word must be said here with regard to the great financial assistance that the Bishop received from the Sisters of Mercy at Bermondsey. Their Convent had been established in the days of the Vicars Apostolic and was the first Convent of " active " Sisters in England since the change in religion, and was opened in the presence of the Foundress. The first English subjects had been trained in Cork and it had been liberally provided for from the first. The nuns had been teaching the children of the poor for many years before the passing of any Education Act. In later times when the Government began to spend money on education these Sisters used this assistance in

building large Day Schools and in founding many new houses of their Order. Bishop Butt put his case before them and asked their help. Their response was that they would serve all his Diocesan Poor Law Schools absolutely without any payment whatever. This they did for many years, and it was not until after Bishop Butt's death, when Bishop Bourne had been obliged to build two more blocks at Orpington for the accommodation of girls, that they very unwillingly consented to receive even modest salaries.

I was sent by the Bishop to inform the Reverend Mother at Bermondsey, of his Lordship the Bishop's final decision. The matter had become urgent as the schools required a larger staff, and it was obvious that these nuns could not increase their number of novices as long as so many of their number were engaged in working solely for the Diocese without any sort of remuneration, and were even an actual source of drain on the Parent Community. The Reverend Mother very reluctantly gave way to the Bishop's absolute order, remarking that "it has been such an honour for our Sisters to work directly for the Bishop and his Diocese," and I had to console her by telling her that the change was being made solely in order that more of her Sisters might work directly for the Bishop. A further reason for the success of these good Sisters may be traced to the fact that all the Institutions which the Bishop had asked them to manage were kept subject to the Mother House at Bermondsey, and were not formed into separate

Communities, as is the ordinary custom of the Order when starting a new house.

The two Bishops of Southwark under whom I worked so long were always, like Manning, anxious to carry out every reasonable Government requirement. At the time that Bishop Bourne found it imperative to increase the accommodation at Orpington the Local Government Board was setting its face against large schools, and I was commissioned to go and explain to that Board the present and future intentions of the Bishop with regard to Orpington. I was then told that the very best School in the country had been recently opened at Gainford in the Hexham Diocese. I was sent to see this school which had been designed by Mr. Tasker, the architect who had designed Manning's famous school at Brentwood and later the Sisters of St. Vincent de Paul's school at Mill Hill. Mr. Tasker was instructed to repeat this school at Orpington. The design was in four blocks for the children, with a central block for administration. As the removal of the little boys from Eltham was not so urgent the two blocks in which it was intended to place the little boys were omitted, but the Day School and Administration accommodation was built for them as it was found uneconomical temporarily to reduce these buildings. The architect generously offered to accept a very small remuneration on account of his having just built a school on the same plan. When the building was half up the architect asked if he might substitute copper instead of lead for

two small domes on the two blocks which were to be surmounted by a cross. He stated that the extra cost would be only £4 or £5, and remarked that the copper would soon turn green and take off the workhouse look of the very plain building. I think this extra expenditure is the only extravagance that I ever sanctioned, but I might have spared even this little extra cost as after I ceased to be one of the managers of this school these little domes were painted yellow, the new management probably thinking that the green was decay. A few years later a large church was given by a benefactor and was built between the boys' and the girls' schools. The need was very urgent as the room which had hitherto served as a chapel had been broken into and the Blessed Sacrament stolen. This church was designed by Father Benedict Williamson, an architect who was, at that time, studying for the priesthood in Rome. My instructions were that not one single sixpence was to be spent on decoration, as I knew that the generous gift would not provide as large a church as would be eventually required. This architect carried out his instructions to the letter, and also found a builder in a large way of business who was anxious to find work for some of his valued hands during the winter so that he would have them ready to begin a large job he had agreed to undertake in the spring. This builder offered to build the church at 4d. per cube foot and carried out the building quite satisfactorily. The architect spent his own commission on providing the altars for this church, and with regard to

the architectural appearance I will only say that the drawings of it were considered good enough to be exhibited in the Royal Academy the year that it was built. Truly we may agree with Bishop Butt in trusting that God will find the money if we undertake His much needed works.

Quite in the last days of Manning's life he was approached by the Local Government Board and was informed that it had been decided to isolate from the healthy, those children suffering from a number of complaints, and continue their education in special schools. A long list of complaints was mentioned but the Cardinal was informed that for the time being only two complaints would be dealt with, namely, Ophthalmic and Scalp Diseases, and he was asked whether he would prefer to start three new schools, one for Ophthalmic Boys and another for Girls with the same complaint, and a third school for boys and girls suffering from Scalp Diseases. The latter complaint only affected very young children and there was no need to separate the boys and girls. He was told that the alternative was, in the event of His Eminence being unable to embark in more establishments for such children as were already in Catholic schools, that they should be removed to the care of the Metropolitan Asylum Board Schools. A liberal pension was offered for the children in the event of the Catholic schools being started.

The Cardinal at once accepted the offer and called upon Bishop Butt to be at least responsible for one of

the three proposed schools. The Cardinal was able to get two Communities of Nuns who were willing to open the two Ophthalmic Schools, and the Bishop of Southwark got the Sisters of Mercy to manage the third. The three schools together succeeded in saving many hundreds of our children from a Protestant education. The Scalp Disease School was only required for about fifteen years or so, as with the discovery of X-rays the complaint can now be cured at a sitting. The Ophthalmic Schools are fast approaching their time of extinction as the number of patients is becoming less each year. None of these three schools were ever any financial burden owing to the liberal pension paid for the patients.

In more recent times many Catholic special schools have been founded under the Ministry of Health and Board of Control. We have now Schools for Cripples and Epileptics, as well as a number for Feeble Minded Children ; but it should never be forgotten that in the early days of Manning's work all such children would have been sent to ordinary schools, and that this segregation has greatly simplified the work of ordinary Poor Law Schools.

CHAPTER VII

The Emancipation of the Workhouse Children

Some account must now be given of the seventeen years' struggle that ensued after Manning's great speech delivered during this first year's campaign. This struggle was, it must be borne in mind, not with the State but solely with the Guardians. As soon as Manning had roused the public conscience Parliament took action and ordered on 5th February, 1867, a return to be made to their Honourable House "Metropolitan Workhouses (Roman Catholic Children)," Return "of the number of Roman Catholic Children received into the Workhouses of the Metropolitan District during the last seven years, specifying whether they had been retained in the same, or discharged, or transferred to District Schools; together with the names of the Schools." It was found impossible to complete this return as many Boards, in defiance of the law, had kept no account of the religion of the children, and others had only kept the Creed Register for a shorter time than seven years, but the admittedly incomplete returns showed there were 1,708 Catholic children in the Protestant District Schools, and only four Catholic children had been transferred to Catholic schools, two boys to North Hyde

and two girls to Norwood. This return led the Government, in August of that year, greatly to strengthen the powers of the Local Government Board. Two years later the *Tablet* of June 26th, 1869, describing the St. James's Hall meeting of that year says: "The meeting was a great success. Two feelings seemed to run through every speech and to animate the enthusiastic audience which crowded the hall. The one was a strong, quiet determination to carry this matter through, and to leave no stone unturned until there remained no Catholic child throughout the land who is robbed of his faith. The other feeling was that the English nation was not guilty of this thing, nor the English Government; but the Guardians only. England in the main, men felt, was just and fair; the nation had not helped us simply because the nation did not know. It was our work to keep the facts of workhouse bigotry and wrong before the minds of our countrymen. But for the Guardians the hour of peace and persuasion was over; and if they would not yield because right was right, they must be brought to yield because law was law." The greatest hit perhaps was made by Mr. Maguire, M.P., when he contrasted with English oppression Irish fairness. In a large Irish union, of which he has for years been a Guardian, a Protestant clergyman and a Protestant teacher do what they like with the Protestant children. Tampering with the faith of the children there was wholly impossible. Nay, when a short time ago a Presbyterian minister applied for necessary powers to

train up in their religion some twenty Presbyterian children, this also was freely accorded by the Catholic Board of Guardians. The *Tablet* of 3rd July in the same year states : "A second chapter in the history of Catholic Emancipation was as we hope, commenced at the late meeting at St. James's Hall ; the history of a successful struggle not with the Government, not with the law, but with petty potentates who love to feel their power and make the weak feel it long after rulers have learned fairness and laws have been framed justly. It is doubtless so in all emancipations—after the persecutions of the State, when the slave has become the citizen, there still remains the social persecution of the individual, the class ; the local tyrant forging chains, if not so heavy as of old, yet as galling—scourging, if not with scorpions, yet with nettles that sting and thorns that bring the blood. All Catholics, all Englishmen, should know that we are suffering to-day under one of the pettiest, the most degrading of such persecutions."

Every kind of artifice continued to be used, however, by the Guardians to circumvent Manning's determination to get the Catholic children who, at that time, were not only deprived of Catholic Education but were being actually taught to hate their religion. It was now made illegal for a child in the workhouse to change its religion under the age of twelve years.

We shall now see how Manning's determination " to have no quarrel about money " stood him in good stead and eventually won his victory.

The ordinary cost of maintaining a child in an Orphanage at that time was 5s. per week. Some of the small Catholic institutions would even take a slightly lower sum than 5s. for a child's maintenance. The powers of the Local Government Board having been strengthened, that Board became empowered to order the transfer of any child from the Guardians' Poor Law Schools to a Catholic School if a parent, next of kin, or even a Godparent petitioned the Local Government Board to that effect, and that Board in making the order, from that time always directed the Guardians to make the transfer, and to pay to the Catholic School 6s. per week for the child's maintenance.

Many Boards of Guardians now began to ask for the admission of individual orphans to our Schools and in every case the child was accepted for whatever payment the Guardians might offer. Some of the Boards were not only extremely bigoted but also excessively mean and tried to counteract Manning's agitation by offering only 2s. or 3s. per week for the child's maintenance. No matter how small the sum offered, the child was always accepted at the Catholic School, and the rest of the cost was paid by the Westminster Diocesan Education Fund. There was, however, a very large number of children left for whom the Guardians made no application, and, at this period, we find Manning setting all the Priests to examine the Creed Registers and their own Baptismal Registers, and to seek out the next of kin or Godparent of the child, and get a petition form signed

addressed to the Local Government Board asking for the transfer, which was always granted on the terms above mentioned. This action gradually checkmated the meanness of the Guardians, who found it less expensive to deal direct with the Catholic Schools than to wait until the Local Government Board order arrived commanding them to transfer at the cost of 6s. per week.

After the publication of the incomplete Return to Parliament of the number of Catholic children in London Workhouse Schools it became possible to form a fair estimate of the whole number, and in 1869 the number was declared to be not less than 1,500 and a little later, owing to the outbreak of cholera in London, the number went up to 2,000.

During this period Manning gives constant praise to the Priests for their diligence and zeal in seeking out the relations of the children and thereby enabling him to procure their transfer.

The Lenten Pastoral and the Annual Meetings at St. James's Hall kept this great Catholic grievance constantly before the public. The meetings were always crowded and enthusiastic and obtained the necessary funds to enable the work to be carried on. They did not fail, however, to bring down endless adverse criticism from the entire Protestant press, which was in a state of great agitation just then owing to the famous Andrews case having been before the Courts.

I give, for example, an extract from one of Manning's Pastorals (Lent, 1873) that was the cause of a very

hostile leader in *The Times* and which is followed by one of Manning's masterly letters to that paper the following day. In his Pastoral Manning says :

" . . . Use this Lent as if it were your last. By prayer, by fasting, by clearer self-knowledge, by wise resolutions, by generous self-denial during this season of penance, strive to go onward in your conversion to God, from sin to penance from penance towards perfection.

"And this brings us to the work of charity which we very earnestly commend to you for this season of Lent. . . .

" . . . There are now seven Diocesan Schools, containing nearly two thousand children. It is for these we make appeal. The burden of their first foundation fell altogether upon us : the burden of their maintenance still falls upon us heavily and beyond our strength. Nevertheless the good providence of God has hitherto aided us, often at the last moment of anxiety, with the necessary help. . . .

" . . . There is, however, a heavier burden pressing upon us. In the last five years we have indeed, by God's help, succeeded in saving many of our poor children from the Workhouse Schools. But we now know with certainty that more than seven hundred still remain in those schools ; and inasmuch as some of the Guardians have made no returns, we may say without doubt that at least a thousand Catholic children are at this time being brought up as Protestants in those schools, and are therefore being day by day robbed of their faith.

"In saying this we desire to repeat what we have said so often. Many of the Boards of Guardians have acted with true Christian justice in this matter. To them our public thanks are due. Of others we are bound publicly to declare that we have been met by hard injustice. They know our poor children to be Catholics. They know that their parents, in the midst of their poverty, have but one thing left to them, the inheritance of their Faith which they prize above all; that their heart's desire and prayer is, that their children may be brought up in the faith of their fathers. Nevertheless they detain them knowingly and consciously in schools where no Catholic teachers can really train them; where the whole teaching is Protestant; where the atmosphere and influence of the school are certain to destroy in these poor children the lessons they had learned from their parents, and in many cases even from their pastors and teachers before they entered the workhouse. There are no less than five or six Statutes of Parliament intended to prevent this wrong; but they are systematically defeated. By delays, objections, postponements, and refusals, children legally applied for are until this moment, after months, even years of waiting, detained in these schools. To make this injustice more keenly sensible, a plea is set up that the Catholic Priest is allowed to come and instruct the children within the walls of the school. He is admitted once or twice a week, and therefore it is pretended that their Catholic education is adequately provided for.

"An outbreak of clamour and of injustice has lately been raised with appeals to Parliament against the technical legality, but the alleged intolerable substantial injustice, of a judgment recently delivered in the Court of Queen's Bench. The case was as follows: A Catholic father died, leaving a daughter of ten years of age in the hands of a Protestant mother. The uncle of the child, also a Catholic, made application that the child should be brought up in the Catholic religion, according to the desire of the father. The judges decided accordingly. No other judgment would have been either in accordance with the law of England, or with the intrinsic justice of the case. Instantly a clamour is raised against the alleged injustice of the sentence, the bigotry of Catholics, the violation of maternal rights, the forfeiture of the father's claims, the incompetence of the uncle. The state of the law of England is denounced; Parliament is invoked to change it, because it protects a Catholic father and a Catholic child. The judges of the Court of Queen's Bench hardly escape denunciation for perversion of justice. It is said that 'the usual agreement' was made between the father and the mother, that the boys should be brought up Catholics and the girls Protestants: an agreement which every Catholic knows to be contrary to the divine and the natural law; and, if ever made in violation of conscience by any Catholic, to be a sin against God, and therefore null and void. We bring this case before you, to hold up the injustice which is inflicted all the year round upon

Catholic fathers and mothers, and children, in almost every Workhouse School in England. In the Metropolitan District alone, as we have told you, there are probably a thousand Catholic children, being educated as Protestants, contrary to the faith and will of their parents. Excepting our feeble voices, not a protest is heard. The public sense of men has become so familiar with this wrong, that it is almost past feeling the greatness of the injustice. We rejoice, therefore, that so great a tumult has been raised about one alleged Protestant child; and we hope that English ears and English hearts will be more open to the cry which has been raised year after year by our poor Catholic Irish fathers and mothers.

"Since these words were written, the decision of the Court of Queen's Bench has been reviewed in the Vice-Chancellor's Court, who has directed that the child shall remain in the custody of the mother. It is further stated, 'that since the trial in the Queen's Bench a sum of £20 in Three per Cents. has been settled on trustees for the benefit of the child, who has become a ward of court.' We have again and again declared to you, that if our pauper children were in possession of the least amount of property, their religion would be protected by the Court of Chancery. The flagrant wrong now inflicted on them, and on their Catholic parents, is brought out into light all the more offensively by the case before us. They are robbed of their faith because they are penniless. . . .

"... On a late occasion the Guardians of a London parish refused to transfer two children duly applied for on the plea that the Catholic priest was admitted to visit and instruct them. Two of our clergy have in succession endeavoured to instruct the children of that school. There are over a hundred Catholic children detained in it. At no time have they been able to assemble the whole number of children. On each successive visit the conduct of the children became more and more unmanageable, their manners more rude, and their numbers grew less. At one time some twelve or fourteen came to declare that they had 'turned,' that is, that they did not wish to be Catholics. The truth was at once evident. They had been subjected to the petty persecution which children know how to inflict. The great majority, being Protestant, had estranged these poor children from their clergy, and made them ashamed of the Faith of their Fathers.

"But, for the present, we gladly leave this history of grievous wrong. We appeal to your charity for these thousand children, and for multitudes still in the streets of London. In the last six years sixty-seven schools have been added to the Diocese; but many more are still needed. The work is heavy indeed. Nevertheless, we have confidence in God, who has never failed us hitherto in this great labour for souls; and in your charity, which has always been generous and prompt. We urgently ask you to help us at this time. It would give you a sense of surprise and shame if we were to say

how many who possess ample means, and even great wealth, never give a farthing for the education of the poor children of the Diocese. . . ."

This Pastoral called forth the following hostile Leading Article in *The Times :*

From " The Times," 27th February, 1873.

A Lenten Pastoral from Archbishop Manning was read last Sunday in the Roman Catholic Churches of his assumed Diocese which illustrates, not inopportunely, the temper in which the authorities of his Church approach the question of Religious Education. He recommends to the faithful as their special work of charity for Lent the contribution of funds for the maintenance and extension of Orphanages. There are now, he says seven such Schools in his Diocese, containing nearly two thousand children ; but there is a further demand made upon them, which at present they are unable to meet. He recurs to the now familiar grievance of the detention of Roman Catholic children in Workhouse Schools. It is now known, he says, with certainty that more than seven hundred still remain in such Schools, and, as some of the Guardians have not made Returns, he has no doubt " that at least a thousand Catholic children are at this time being brought up as Protestants in these Schools, and are therefore being day by day robbed of their faith." He acknowledges that many of the Boards of Guardians have acted " with true Christian justice in this matter," but he declares that others have

met his claim with "hard injustice." He charges them with knowing the children in question to be Catholics, knowing that their parents in the midst of their poverty had only one thing left to them—the inheritance of their faith for themselves and their children; and that in spite of this they "knowingly and consciously" detain such children in Schools where no Catholic teacher can really train them, where the whole teaching is Protestant, and where the whole atmosphere of the School is certain to destroy any rudiments of the faith they may have learnt from their parents. Five or six Statutes have been passed to prevent the wrong, but they are systematically evaded. "By delays, objections, postponements, and refusals, children legally applied for are until this moment, after months, even years, of waiting, detained in these Schools." In short, Dr. Manning accuses certain Boards of Guardians of systematically violating the law, and deliberately perverting children from the faith of their fathers.

The Archbishop was very indignant not long ago at an alleged exaggeration of certain sentiments he had uttered in defence of Ultramontanism. He asked what good purpose could be served by representing him as more bigoted than he really was, and accusing him of a disloyalty which he repudiated. We were able to show that Dr. Manning had misapprehended the nature of our comments, which were directed against the tendency of his principles, and not against his personal acts. Had it been otherwise, his indignation would have been very

reasonable; but we think he must have forgotten the reciprocal duty of displaying the charity he claimed for himself when he penned the hard accusations we have quoted. There are two considerations apparent on the face of his appeal which might have reminded him that there may be other motives than mere bigotry for the temporary detention of the children for whom he pleads. In the first place, by the very fact of his appeal for contributions he admits the inadequacy of the existing accommodation in Roman Catholic Schools. He also treats it as only an aggravation of injustice that a Roman Catholic priest is allowed to come and instruct the children one or twice a week within the walls of the School. The Guardians, therefore, do make some provision for the religious education of such children. Our readers will not have forgotten, however, a recent deputation to Mr. Stansfeld, which gave a much more substantial reason for the reluctance of Guardians to part with these children than any assigned by the Archbishop. The expense of their education is, of course, in any case borne by the Rates; and it is stated that at Salford the weekly cost of a child in the Workhouse School is 2s. 7d., whereas when it is transferred to a Roman Catholic School the charge is 6s. a week. The expense of the Workhouse establishment remains practically the same, but a heavy additional charge is thrown upon the Ratepayers for the education of children in Schools over which they have no control. Such children, it must be remembered, are often wholly indebted to the Ratepayers for

every tincture of learning and morality, not to say religion, they may receive. Were they left to themselves, they would starve in body or mind, or in both, and the respectable members of the community are practically parents to them. On principles of ordinary equity it would not seem very unreasonable that such children should be content with the ordinary instruction of the institutions in which they are maintained. However, these are days of tender consciences, and the Legislature has given power to the Local Government Board to insure to Roman Catholic children instruction in the religion of their parents. The Board has the power of ordering their removal to a Roman Catholic School ; but if reasonable facilities are afforded in the Workhouse Schools for the education of such children in their parents' faith, it is recognized that it would be unjust to put the Ratepayers to additional expense by transferring the children to private Schools. Such were the principles on which Mr. Stansfeld announced that he would administer the powers intrusted to him ; and such, no doubt, are the motives which, in the main, actuate Boards of Guardians in the matter of which the Archbishop complains. We noticed the other day a principle laid down by Vice-Chancellor Malins which abundantly justifies the caution of the Guardians in dealing with such cases : "This being a Protestant country, we are bound to assume that the welfare of the child will be at least as much insured by her being brought up as a Protestant Christian as a Roman Catholic Christian." That is not

the doctrine of the zealots of any religious communion, whether Roman Catholics, High Churchmen, or Dissenters. But it is the dictate of common sense, and while the Legislature will afford complete liberty to Roman Catholics to educate children of their communion if they are willing to bear the additional cost and trouble, it will never compel any public body like the Guardians, administering public funds, to incur a heavy expenditure for the purpose of teaching a variety of religions.

Dr. Manning's incapacity, however, for apprehending the spirit in which the English law deals with this difficulty is conspicuously illustrated by a reference he makes to the case just mentioned. The Court of Queen's Bench had decided that a girl of ten years of age must be taken from her Protestant mother and transferred to the custody of a Roman Catholic guardian appointed under the father's will. The Court of Chancery prohibited the execution of this order, and both Courts were in full agreement that in equity the child ought to be allowed to stay with her mother. The attention of the public was forcibly attracted to the injustice which would have been perpetrated if the technical rule of Common Law had been allowed to take effect, and to the evidence thus afforded of the confused state of our judicature. Dr. Manning actually refers to this expression of opinion as " an outbreak of clamour and injustice," and attributes it entirely to the fanatical indignation of Protestants at the possible transference of a child from a Protestant mother to a Roman Catholic guardian. " We rejoice,"

he says, "that so great a tumult has been raised about one alleged Protestant child; and we hope that English ears and English hearts will be more open to the cry which has been raised year after year by our poor Catholic Irish fathers and mothers." We presume it is impossible for the Archbishop to understand that the interest excited by this case had nothing whatever to do with the particular religion of the father and mother. Had the case been reversed, the public sentiment would have been exactly the same. The feeling of the public was simply that which we have quoted from Vice-Chancellor Malins —that it was far more important than the particular religion the child was brought up in that she should not be wrenched from her mother's care after having been for years nurtured under it. We observe, indeed, that the Archbishop does not take the trouble to put before his people with sufficient accuracy the facts of the case. His account of the matter is that "A Catholic father died, leaving a daughter of ten years of age in the hands of a Protestant mother." The complete facts are that the father died when the girl was less than a year old, and that from that time till she was nine or ten the mother had the sole charge of her, without either assistance or interference from her Roman Catholic connexions. The Courts and the public considered that such facts gave the mother an equitable claim to the further education of her daughter, and rendered it most undesirable, in the child's interests, that she should be transferred to strange hands and taught a strange faith. Considerations of

equity not dissimilar arise with respect to many of the pauper children of whom we have spoken, and the Archbishop may be assured that the Legislature and public opinion will on the whole act on the same broad principles as were applied by the Court of Chancery to this girl's case. The plain truth is that neither in Ireland nor here, neither in the matter of University Education nor of Elementary Education is it possible to satisfy the demands of dogmatic enthusiasts. Roman Catholics and their extreme opponents alike can see nothing but their own dogmas, and deem nothing gained unless the whole control of Education is handed over to them. It must be the business of the State to enforce an equitable compromise, and to assert the truth that, at all events for its purposes, there are matters of more consequence than the particular shade of the Christian religion in which a child or a young man may be educated.

The following day we find Manning's characteristic answer to the article in *The Times:*

ROMAN CATHOLIC CHILDREN IN WORKHOUSES

To the Editor of "The Times"

SIR,—After the ample comments on my Pastoral in your article of this morning, I feel assured that you will have the justice and courtesy to publish this reply on one only point.

The Statute Law of England requires that Roman Catholic children in Workhouses shall either be duly

educated in their religion within the walls of Schools under the Poor Law, or shall be transferred to Schools of their own religion.

I deny that either the one or the other of these obligations is at this moment justly and adequately fulfilled; and I respectfully ask of the Christian justice of Englishmen, either that the Roman Catholic children in those Workhouse Schools shall receive a due and adequate education in their religion, or that they shall be transferred, according to the Statute Law, to Schools of their own religion.

I beg to clear away at once the assertion—which well expresses the misapprehension studiously propagated at this time—that Roman Catholics deem nothing gained unless the whole control of education is handed over to them.

To this I reply:

I.—That, if the Guardians of the Poor shall elect, of the two Statutory obligations imposed upon them, to provide a *bona fide* Roman Catholic education for the children of that religion in their existing Schools, and shall, in the judgment of the Local Government Board, *bona fide* fulfil that engagement, I ask no control whatsoever over them, or the public money entrusted to their administration. It is because this obligation is notoriously not fulfilled at this moment that I have never ceased—and, until it is fulfilled, shall never cease—to demand, as an Englishman, of the justice of my countrymen the fair dealing which the laws of England require

towards the poor fathers, mothers, and children of the Irish population resident in this country.

Let me here make publicly known that I have at all times refused to fix the amount of payment to be made by the Guardians for the maintenance of the children transferred to our Schools. The rate of payment has been in all cases fixed either by the Guardians themselves or by the Local Government Board.

The treatment of the Protestant minority in Ireland by the great Catholic majority in that country, both in Prisons and Workhouses, is just and equitable. Let it never be said to our rebuke that the Catholic minority of the Irish poor in this country cannot obtain justice at the hands of Englishmen, because Englishmen have here the power of the majority.

II.—Secondly, I must add that the following reasons convince me—as I know they at this time convince many honourable and experienced gentlemen of the Roman Catholic religion who have acted as Guardians and as members of the School Committees of the Boards—that the attempt to form a double education, Protestant and Catholic, within the walls of the same School, would be most unwise, most inexpedient, and highly injurious to both classes of the children, as well as embarrassing to the unity of the general administration. And, further, that where a small minority of Catholic children is surrounded by a great majority of Protestant children—as in a case before my mind, where the proportion is eight or nine to one—it is as impossible to educate that

small minority as Catholics, as it would be impossible to educate a hundred Protestant children among nine hundred Catholic children. The power of assimilation cannot be controlled by printed rules or Poor Law officers. It is silently irresistible.

III.—Being, therefore, convinced that such combined education is not only impossible, but hurtful to Protestants and Catholics alike, and that it must always involve the Guardians in embarrassing and displeasing questions, I have believed the most peaceful and effectual course was to elect the other branch of the alternative given by Statute Law, namely, the transfer of Roman Catholic children from Poor Law Schools to Certified Schools of their own religion. It is true, Sir, as you remind me, that the effort to provide education for these poor children has imposed upon us a vast burthen; but we have gladly borne it, and will gladly bear it to the end, rather than that these helpless children should be robbed of their faith. I ask no further control. Our Schools are open to the double inspection of the Local Government Board, and of all the Boards of Guardians who have transferred children to our care.

We invite this inspection with gladness, and are thankful for their counsel and help, which have been almost in all cases just and kindly.

I learnt from your paper of yesterday, that one Board of Guardians is of opinion that the education of Catholic children is better in the Poor Law Schools than in our own. When that Report is in my hands, and I have no

doubt the courtesy of the Guardians will forward it to me, I shall be ready to give my reasons for a contrary judgment. But into this point I will not enter now.

IV.—Lastly, Sir, allow me to add a few words on the case of the child Andrews, lately before the Vice-Chancellor's Court. I adduced it to show the promptness with which the public opinion of this country will rouse itself, to obtain what is believed to be the rights of one poor child, and of its mother. I only invoke the same prompt and public justice in behalf of a thousand poor Catholic children. The fathers and mothers of those children have rights under the natural and the Statutory law, and they invoke a just recognition of these rights. When I see them recognized with as much sympathy as in the Andrews case, I shall feel that equal justice is dealt out to the poor, whether they be Protestant or Roman Catholic, English or Irish.

I studiously refrain, Sir, from all comment on a multitude of other points in which your article seems to be vulnerable; I will only remind you that the warmth which you seem to perceive in the last letter you had the courtesy to publish for me, was not kindled, as you say, by an impeachment of "bigotry," but of graver matter.

In the confidence that you will oblige me by publishing this letter to-morrow,

I am, sir,

Your faithful servant,

HENRY EDWARD,

February 27th, 1873. *Archbishop.*

Still the battle dragged on for another ten years, and it was not until the year 1884 that all the Metropolitan Boards had consented to transfer all Catholic children to Catholic schools. I therefore give extracts from the Lenten Pastorals of 1882 and 1883 which close the protracted controversy:

". . . Sixteen years have now elapsed since a sense of justice began to move the Guardians of the Poor to transfer our children from the Protestant education of the District Schools to schools of their own religion. It has been a long and weary work, always renewing itself; for every year new children enter the District Schools, so that the number is always replenishing. Moreover, every year new Guardians are elected. A Board that was just and kindly last year, this year may be hostile. One that led the way in past years is now in opposition. Nevertheless, the flagrant injustice of detaining Catholic children for many years—sometimes from infancy to fifteen years of age—in Protestant schools has been now fully acknowledged. Such children have been completely deprived of Catholic faith. The duty, therefore, of placing them in Catholic schools, where they can be taught and educated according to the faith of their parents, has been fully recognized. We are glad to declare that this duty has been honourably fulfilled by the whole body of Guardians in the Metropolitan District with the exception of three or four Boards. To the justice and Christian charity of the

great majority of the Guardians we desire to bear this public witness. They have honestly and humanely acted upon the Statute Law of England in the spirit of the great precept of our Divine Master: 'Whatsoever ye would that man should do to you, do you also to them.' We forbear at present to name the three or four Boards who have until now failed both in charity and in justice. For wealth, for education, and for worldly state, they ought to have been the first to set an example to the Metropolitan District. They have chosen to be the last, and to stand alone in persistent refusal to liberate Catholic children from their Protestant schools. They have chosen this unjust course with the plain letter of the law, and with the example of the Metropolitan District before them. They must, therefore, accept the judgment which just and Christian men have formed of their conduct. In the school where these Catholic children are detained there is no Catholic schoolmaster or mistress. For a long time there was no Catholic officer or matron capable of watching over them. At one time a porter, or some such inferior officer, had the duty of reading prayers with them. About a hundred Catholic children are still kept in a school with many hundreds of Protestant children. They live daily under the constant influence of their companions, and of what may be called the atmosphere of the whole institution. We desire to say that the officials in that school are humane, kindly and fair in their conduct. But the Guardians are responsible for the injustice. Not all,

indeed, of these; for some have striven earnestly with Christian hearts to set our children free. As to the others we ask, would these rich and sensitive men, who are detaining our poor Catholic and Irish children, permit a child of their own to remain a day under the powerful influence of one of our Catholic schools or colleges? And shall there be one rule for the rich and another for the poor—one measure for English parents and English children, and another for Irish fathers and mothers, whose last and only possession is their faith, for which they have long ago suffered the loss of all things? We have been hitherto willing to believe that want of thought, and familiarity with old usage, have made them insensible to the injustice they are committing. We are unable any longer to believe this extenuating plea. In the last month this whole matter, with all its details, with the sanction of high official advice, and with renewed and explicit discussion, has been brought before them. Once more they have refused to do justice. . . .

". . . We would have you bear in mind that these Poor Law Schools, from the nature of the case, must be non-Catholic Schools. We do not blame them, for they can be nothing else. And we desire, again and once more, strongly to express our gratitude to the Guardians of the Metropolitan District who, with one last and sad exception, have acted towards us with justice and kindness, fulfilling, nearly all of them, and some in an eminent degree, the Christian law, "whatsoever ye

would that men should do unto you, do ye also unto them. . . ."

". . . Finally, our chief appeal is always for means to support the orphans and destitute children who are continually thrown, by the death or misery of their parents, upon our hands. . . ."

CHAPTER VIII

Manning founds "Homes for Destitute Catholic Boys" and comes to an "Understanding" that was of Short Duration

The protracted controversy over the Workhouse Children had raised up many Protestant critics, who were never weary of calling attention to the degraded poverty of the Irish poor in the slums of our cities.

Protestant Homes for poor children were beginning to spring up, and for the most part these homes were willing to receive Catholic children, provided their parents allowed them to be brought up as Protestants. In his Lenten Pastoral of 1888 Manning summarizes the work done by the Westminster Diocesan Education Fund since 1866, and makes a new appeal and opens a new account for "Homes for Destitute Catholic Boys." The destitute girls who could not be provided for by law were looked after at the expense of numerous Convents that had now come into existence. As it is important that Manning's own words with regard to these new foundations should be preserved I give this short Pastoral in full:

REVEREND AND DEAR FATHERS, AND DEAR CHILDREN IN JESUS CHRIST,—

On October 29th, 1848, the first Pastoral Letter in behalf of the Orphans of the London Vicariate was issued by the Vicar Apostolic. He announced to the faithful that "the Committee of the *Associated Charities* to which the care of our orphans had been entrusted, wisely resolved to open a house especially for their care"; and that "in this house, admirably suited to its purpose, and situated at North Hyde, near Southall," twenty orphan boys were under the care of one of our clergy. This house was called St. Mary's Orphanage. The Vicar Apostolic goes on to say, that "a large Community from Our Lady of *Delivrande*, in France, whose special object is the education of female orphans, has most charitably come over, and has established itself at Norwood for the express purpose of assisting us." Such was the beginning of the Annual Collection for our orphans and destitute children, which has been made for these forty years. Subsequently the day appointed was Quinquagesima Sunday.

We have recalled to mind this small beginning in the London Vicariate, which then contained eight counties, and has since been divided into the three Dioceses of Westminster, Southwark and Portsmouth, that we may give due honour to the Vicar Apostolic, who founded this vital work, and that we may give thanks to our Divine Master for the work which has sprung and multiplied from this slender root. St. Mary's Orphanage at North

Hyde, which then contained twenty boys, is now a school of seven hundred; and this one orphanage has multiplied, in the Diocese of Westminster alone, to two-and-twenty orphanages and schools of various kinds, in which three thousand children are at this time housed and educated. We recite these facts to encourage those who imagine that little has been done, and to give confidence to those who are labouring with us in accomplishing what yet remains to do.

It is never to be forgotten that the work of saving our orphans and destitute children can never come to an end. The number of orphans and destitute children is always multiplying. The poverty of parents is continually replenishing the Workhouse Schools; and the vacancies made by the transfer of such children to our Catholic Schools are continually filling up by the fresh accessions of every year. We can therefore never rest upon our oars, or cease for a moment to search out and to save the ever-growing number of our poor children.

There are two classes of destitute children for whom we are bound to provide. First, there are those who in every condition of life are reduced to poverty. Hardly a week goes by without our receiving the most earnest appeals from fathers or from mothers with many children, for whom they are absolutely unable to provide. Add to these the blind, the deaf, the dumb, and the crippled children, for whom special provision is required. The other class consists of those who elude all our search and all our endeavours to find them. They are the children

chiefly of mixed marriages, or of parents whose drunken and criminal lives cast out their children into the streets. They escape the search of our priests, and the enquiry of School Board Visitors; and they either grow up without education, and ignorant of their faith, or are put by their criminal parents into Refuges, or Schools, of those who neither will nor can teach them the Catholic Religion. Many, it is to be feared, deliberately deprive them of their Faith.

The Collection on Quinquagesima Sunday never suffices for the maintenance of our orphaned, and crippled and deaf and dumb, and blind children; and, if it were not for the contributions which for the last two and twenty years have been gathered in with much effort and anxiety for the Westminster Diocesan Education Fund for Poor Children, we should not be able to provide for them. The charges upon the Diocesan Education Fund are many in number, and heavy in their amount. So far as possible, help has been given from it in years past for the founding and maintenance of new parochial schools; and secondly, the gratuities to Masters and Pupil Teachers, which every year amount to about £500. The importance of these gratuities cannot be over-estimated. Thirdly, we have to provide the stipend of the chaplain of two Industrial School-Ships; and until now the stipend of the chaplain of a large District School. This happily is no longer needed, because the transfer of our children by the Guardians of the Metropolitan District to our Catholic Schools is now

complete. Fourthly, the Fund has to pay between £200 and £300 a year in rents; and lastly, the administration, stipends, and correspondence, with many other incidental expenses, require a large outlay. We, therefore, very earnestly ask of all who hitherto have not been annual subscribers to the Westminster Diocesan Fund to send in their names and their subscriptions, however small, to the Secretary of the Fund, the Rev. Fr. Seddon, at Archbishop's House, Westminster.

It is not, however, our purpose at this time to enter into any further detail in urging upon you the strong and manifold claims of the Diocesan Fund upon your charity and upon your conscience. This we may do at some future time. For the present, there are two new motives which we hope will prompt you to some generous self-denial.

And first, we have in the past year taken upon the Diocese the charge and maintenance of St. Vincent's Home for destitute boys. This work for many years was carried on with singular devotedness and personal sacrifice by the Rev. Lord Archibald Douglas. On examining the state of Home and its buildings, it was found absolutely necessary to expend £1,600 or £1,700 in discharging its liabilities, and in repairing the buildings; of which one was found in a condition beyond repair, and was therefore removed. The Home is now, with the exception of the lavatory and refectory, in a good substantial condition. But there is not room in the dormitories for more than about 40 beds. The applica-

tions for admission are very numerous, but it is at present impossible to receive them. The first great need is to build a new dormitory, for which an account has been already opened, and we earnestly ask for contributions.

It must be remembered that St. Vincent's Home is precisely intended for the two classes of destitute boys already described, that is to say, for those for whom no public or private provision exists. They are not the children who attend our parish schools, nor such as are in our orphanages, nor those who are transferred to our schools by the Poor-Law, nor those who are committed by the Magistrates to Reformatory or Industrial schools; but they are absolutely outcast, without means of subsistence, and often without home or shelter at night. St. Vincent's Home is therefore designed to fulfil Our Lord's command: "Gather up the fragments that remain, that nothing be lost."

The second motive that prompts us to appeal more earnestly than in past years, is this. It has been found absolutely necessary to open a St. Vincent's Home among the poor of the East of London. We have already entered into an understanding with one of the chief Institutions at the East End, into which our poor Catholic children are continually received, to transfer them to our care. Already some 16 or 17 boys have been sent to us. They have been received by a good priest into his own house, until another house can be provided to receive them. It was necessary to do this

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without a day's delay, and a house capable of receiving about 40 boys has been taken. It will be necessary to provide for the rent and other charges on the house, for the maintenance of the boys, and for the managers in whose charge the house will be. The entire cost of the house, and of the management, will be at least £400 a year. To this must be added, first an outlay for the necessary furniture. The annual maintenance of 40 boys cannot be covered at less than £12 or £13 a head. We very earnestly appeal for assistance towards the fund for maintenance, and we confidently hope that some will be found ready and glad to pay for the maintenance of a poor boy. The house, to avoid confusion, will be called "The Home for Destitute Catholic Boys." This anxious and heavy undertaking is a venture of Faith; but when a necessity is laid upon us, no venture of Faith can ever fail. The work is not ours, but His whose will lays upon us that necessity.

We are therefore, dear Children in Jesus Christ, appealing to you with an urgency and a confidence greater than in past years; and we cannot doubt your willingness and promptness to deny yourselves for the salvation of these poor boys, whose souls, in the sight of our Divine Redeemer, are as precious as our own; for whom also each of us, in the measure of our responsibility, and of our power to save them, will have to give account. We shall not be able to say that we did not know the need; for it is here before us. We cannot venture to say that we know it, but will do nothing to

save those who are perishing. There is a blight upon the self-indulgence of all who are unconscious of the miseries around them; there is more than a blight upon those who know that helpless souls are perishing, and yet will not deny themselves to save them. But we are not willing to appeal only to motives so low and selfish. There is no greater joy and no greater dignity than in denying ourselves with and for our Divine Master, who laid down His life for us.

We have been lately told that among our Laity there are those who desire to share our labours. We value the personal service and zeal of those who desire to share our labours. We value the personal service and zeal of those who will work with us, as more precious than gold and silver; and we therefore especially invite all who are willing to work for the salvation of souls to come to us, and to undertake to bear some part in the toil and anxiety of maintaining St. Vincent's Home in the West, and the Home for Destitute Catholic Boys in the East of London.

May the peace and love of our Divine Lord be with you all.

Given at Westminster, and appointed to be read in the Churches of the Diocese on Quinquagesima Sunday, 1888, when the Annual Collection will be made.

HENRY EDWARD,
CARDINAL ARCHBISHOP.

W. A. JOHNSON, *Secretary.*

It will have been noticed in the foregoing Pastoral that it is announced that "an understanding" had been entered into with one of the chief Protestant institutions in the East End of London. This refers to the first attempt made by Dr. Barnardo to come to an agreement with Catholics in order to prevent further litigation; it was destined, however, very soon to come to an end.

Before proceeding with the closing years of Manning's work for children a few particulars of this remarkable man must be given, as Dr. Barnardo seems to have been much under-estimated by Catholics in general for many years.

In the same year that Manning began his Episcopate (1865) a very fervent young Protestant named Barnardo came to London from Dublin, and entered an establishment in Stepney in order to be trained as a missionary for the Chinese Protestant Mission. While there he was advised to study medicine at the London Hospital, as he was told a knowledge of medicine would be of great use to him on the mission. In his very early days as a medical student he began to preach in the streets of Stepney, and to engage in night school work for boys in his free time in the evenings. At the little night school in which he worked he was asked by a youth if he might be allowed to stay in the building all night as it was cold and he had nowhere to go. He befriended the youth who, at his request, showed him various haunts where boys and youths could be found sleeping out all night all the year round. His appeals for help for these boys in Protestant religious papers brought him to the notice

of Lord Shaftesbury the philanthropist, who invited young Barnardo to his house to dinner to meet a number of friends. After the dinner Lord Shaftesbury asked Barnardo if he could show him boys sleeping in the open that very night. On his answering that he could, cabs were called, and the party were driven to the neighbourhood of Billingsgate, where Barnardo produced, it is stated, 73 boys and youths sleeping in packing cases or under tarpaulins. From befriending big boys he went on to befriend all afflicted children and even infants. He continued his preaching and gave up all idea of the Chinese mission and determined to devote himself to the saving of children from a life of misery. He made a rule for himself that when he had once decided to admit a child to any of his homes he would consider himself *in loco parentis* and would only give up the child when ordered to do so by the Courts. This resolution led to a great number of Catholic children of the very poor who had been given over to him being brought into the Courts, when the parents repented, and these children were generally given up on the plaintiff agreeing to pay the cost of maintenance while the child had been in the Barnardo Home. Barnardo, in 1887, approached Father Seddon, Cardinal Manning's Secretary, and proposed to send on to him all new Catholic applicants provided that Catholics would take no further action in the Courts with regard to Catholic children already in his homes. Father Seddon accepted the offer of dealing with all new cases and promised co-operation but said

nothing in his reply about future Court cases. A Receiving Home was started by Cardinal Manning in the East End under the Parish Priest, Father Barry, who had one or two interviews with Barnardo. The " understanding " soon failed, for two reasons. The first reason was that Barnardo discovered by accident that Father Seddon was advising a Priest as to proceedings against him in the Law Courts, in order to procure the custody of a child already in his home. The second reason for the breakdown was that out of the 16 or 17 cases mentioned in the above pastoral, only two of the boys were under fourteen years of age, and Father Barry having no provision for big lads, in some cases gave them only temporary relief or tried to get them work, and some he sent away as unsuitable for his home, and they found their way back to Barnardo. Angry letters were written by Barnardo to Father Seddon, in which Cardinal Manning came in for much criticism and all intercourse ceased. Barnardo took his revenge in publishing the correspondence, and the litigation to recover Catholic children from his homes again became very frequent in the Law Courts.

At this period Barnardo's institutions were almost daily increasing and a network of Homes under his care were now spreading over the whole country ; whereas Manning, who was now over eighty years of age, was still, as we have seen, fighting all comers who dared to rob a Catholic child of its faith. His Eminence does not seem to have ever realized the necessity of founding Working Boys' Homes, and it was not until Dr. Barnardo

took up that kind of work that any provision was made for destitute boys over school age. A considerable number of the homeless youths found sleeping out at night proved to be Catholics, and the Protestant press was not slow in advertising that fact.

A little more than a year before his death His Eminence deigned to answer his critics in a Pastoral which I print as a summary of his Faith-saving work.

REVEREND AND DEAR FATHERS, AND DEAR CHILDREN IN JESUS CHRIST,—

If the vain animosity of men whose name we either do not know, or knowing have no care to mention, had not invented and persisted, after contradiction, in repeating fabulous charges against the zeal and charity of the Catholic Church in the care of our Waifs and Strays, glorifying themselves with the dream that nothing was ever done by us till they compelled us to begin our neglected work, we should not now have written the history of the work of our poor children.

We may divide it into three classes: first, of the children of our Parish Schools; secondly, of the children of our Poor Law Schools; and thirdly, of the Waifs and Strays in our Reformatory and Industrial Schools, or in our Convents and Orphanages.

For the sake of clearness, we will follow the dates and history of this work.

First, as to the children in our Parish Schools. Before the appointment of the Diocesan Inspector, there was

no annual report of the number attending school. In the year 1865, the number present at inspection was 11,145. In 1889 it was 18,912 ; the number on the books of the Parish Schools being 23,599.

This class needs no further history at present.

Next come our children in the Poor Law Schools. Neither of these will it be necessary to say much. The first Board of Guardians that transferred our poor Catholic children to our Catholic Schools was that of the Strand Union. They have this honour, which will never be forgotten. We shall always remember the day in 1866 when the first two boys were transferred to North Hyde. Since then the three-and-thirty Boards of the Metropolitan District have followed the humane and Christian example of the Strand Union. The number of children transferred, from 1866 to 1889, is 10,500. Of these, about two thousand are at this time housed and educated in the following schools :—The boys under nine years of age are at St. Agnes' School, Leyton, and St. Vincent's, Mill Hill, both under the Sisters of Charity of St. Vincent of Paul. The boys over nine years are at St. Charles's School, Brentwood, and St. Mary's, North Hyde. The girls are at the Convent Schools of St. Elizabeth, Portobello Road ; St. Mary's, Walthamstow ; St. Mary's, Southend ; St. Joseph's, West Kensington ; St. Edward's, Totteridge ; the Sacred Heart, Homerton ; and the Convent of Providence, Hampstead.

These also we may dismiss, because, though they were

the children of the poor in the Workhouses, they were not Waifs and Strays.

Thirdly, come the Waifs and Strays, properly so-called, who are in our Reformatory and Industrial Schools, and in our Convents and Orphanages. Such children are either orphans by the death of parents or are abandoned by them. They are also such as run away from home; or, through evil habit or truancy, are destitute and homeless. It was for such children that our Reformatory School and later our Industrial Schools were founded. It was, therefore, expressly for our deserted, or destitute, or orphaned children, that the Vicar Apostolic for the London District, in 1847, founded our first Orphanages of St. Mary's, at North Hyde, and at the Norwood Convent. In 1855 the late Cardinal Archbishop founded the Reformatory School at Blythe House, and the Industrial School of St. Nicholas, at Walthamstow. The boys in these two schools were sent to them by the magistrates for breaches of the law, or as wanderers, or Waifs and Strays. From that date onwards we have never ceased to receive and house these classes of destitute children. In 1868 St. Nicholas's Industrial School at Walthamstow, being found too small, was transferred to the large Industrial School at Ilford; and the smaller School was again certified as an Industrial School. In like manner, St. Stephen's Reformatory School, at Blythe House, Hammersmith, was transferred to the large buildings of Boleyn Castle, in Essex; and Blythe House was certified as an Indus-

trial School. In 1871 St. Margaret's Industrial School was certified and opened at the Franciscan Convent at Mill Hill, for destitute girls. We have also had for long years St. Mary's Home at Hammersmith ; St. Vincent's, at Kensington ; and the Convent at Nazareth House. In fact we have been, especially for the last thirty years, continually multiplying and enlarging our Schools for the most destitute children.

To these ten Schools and Orphanages, twelve years ago, was added St. Vincent's Home, Harrow Road, expressly for the extreme class of destitute children, for whom no maintenance from either public or private funds existed ; and finally, two years ago, was founded St. Joseph's Home, at Stepney. These two Schools for the most helpless of our children are now united under one efficient management ; and a new School, with ample room, at Enfield, has been added : the house at Stepney being still retained as a shelter in which children may be housed until they can be transferred to St. Vincent's, or to Orphanages, or Convents.

The number of these children, waifs, strays and outcast, housed and educated in the last twenty years, is 4,542. Of these, 634 are at this moment in our Reformatory and Industrial Schools.

There has never been a moment for forty years when this most outcast class of children has not been specially cared for with a continually enlarging provision. The vain and fabulous boasting of adversaries is, therefore, not only absurd but contrary to manifest truth. The

Catholic Church was caring for its destitute children before the names of our censors had ever been heard. That they have found and detained some poor Catholic children may be true. Proselytism will compass sea and land to rob a Catholic child of its faith. And this constant danger ought to kindle and to multiply the zeal and generosity of Catholics a-thousandfold.

It must always be remembered that the number of our destitute children is not a fixed, but a perpetually increasing number. Every year they come into this world; every year a bad father deserts his family; or a drunken mother breaks up her home. The children are driven upon the streets, and are found wandering, or hiding under arches or in any miserable shelter. Unless our efforts, vigilance, and search are kept up continually, and unless you, out of your abundance or your poverty, give us the means of housing and saving these outcast and perishing children, many must be lost. We, therefore, appeal to you in the Name and for the love of Jesus Christ.

The Diocese possesses no funds for this work. It depends absolutely upon your voluntary gifts. The Diocesan Education Fund is never sufficient for the charges arising from the two first classes of our Schools, the Parochial and the Poor Law Schools. For the third class, and the most destitute of our children, the only means we possess is the collection on Quinquagesima Sunday, and the casual and unlooked-for help that comes in the course of the year.

The Quinquagesima Collection last year was £450. The outlay for orphan, deaf and dumb, and blind children, with a chaplain's stipend, was £505.

For all our works to save the most destitute and endangered of our children, we have nothing but your love of souls and your self-denial for their salvation.

We, therefore, commend to you most urgently the maintenance of St. Vincent's Home, in the West of London, and St. Joseph's Homes at Stepney and Enfield in the East.

Lastly, Rev. and dear Fathers, we look to you to stir up and to guide the charity and generosity of our Flock. When you have read these few words, press them home to the heart and conscience of all who hear you with your own fervent and persuasive appeal. May the charity of God be poured out in your hearts by the Holy Ghost which is given to us.

Given at Westminster, and appointed to be read in the Churches of the Archdiocese on Quinquagesima Sunday, 1890, when the Annual Collection will be made.

HENRY EDWARD,
CARDINAL ARCHBISHOP.
W. A. JOHNSON, *Secretary*.

The account of the later negotiations with Barnardo and the settlement which has become lasting, belong to the reign of Manning's illustrious successor, Cardinal Vaughan, and should be related in due course.

CHAPTER IX

Homes for Working Boys and Emigration

In the year 1888, just at the time that Father Barry was attempting to counteract the admission of Catholic children to Barnardo and other Protestant Homes, I, who had been ordained Priest in the previous year, found myself living with Bishop Butt at Southwark, and deeply engaged in putting the accounts of his Diocese in order. My Bishop was in urgent need of the completion of the work he had put me to do, and this fact of necessity kept me closely to my desk for many months. I had no notion at that time that I should ever be engaged in Rescue Work, and still less did I dream that the little home I founded would eventually lead to friendly relations being established between our Holy Mother Church and Dr. Barnardo. The Bishop, his Secretary, myself, and five other Priests engaged in Parish work, all lived in community at Southwark, and owing to the huge size of the Parish and the strenuous work it imposed on the Parish Clergy, I was often the only Priest in the house in the evenings. On these occasions I was constantly called by the servants to interview at the door boys and youths who were

asking alms to pay for a night's lodging. Most of them mentioned that they had been brought up at one or other of the great Catholic Poor Law or Industrial Schools. I gave such alms as I was able, fully realizing that I was only giving inadequate assistance and that obviously what they needed was a shelter and some friend to assist them to get employment. I mentioned the matter to my Bishop who, although very sympathetic, asked me how it was possible for him to embark on even such a small undertaking, seeing that he had only just promised Cardinal Manning that he would at once build the necessary Poor Law Schools, so long promised by his predecessors, and for which he had no funds. I then asked if I might have the use of a disused carpenter's shop which former Bishops had used as a boys' school, and for which the Bishop had to pay the rent for another three years of the unexpired lease, which had been empty for some time. I promised that it should be no expense to him and that, as I had just received a legacy of £100 from a relation, I could furnish and start without debt. Having obtained the Bishop's warm approval and permission to start, I told my friend, Mr. James Britten, who was always deeply interested in all work for poor boys. He took me to see a small Home for working boys that had been recently started in the parish of St. Patrick, Soho, by one of the curates of that parish, Father Clements. This Priest had come to the same conclusions that I had, namely, that the only way of permanently helping these boys was to find them shelter and work.

These homes were inexpensive to run as the boys were soon able to earn wages and contribute to the cost of their maintenance. My work soon brought me into contact with Dr. Barnardo, and angry letters passed between us until I happened to cross, and re-cross, the Atlantic with Dr. Barnardo's chief Canadian Agent. We were both engaged in taking out parties of boys to Canada, and both happened to return to England by the same ship. On the return journey neither of us had anything to do and we had many conversations. I remember that I argued that his master was an impossible man to deal with, and he argued that if we could only meet that some agreement might be come to. We both agreed, however, in lamenting the constant waste of energy and money on litigation. Later he invited me to see one of Barnardo's very large parties of children off to Canada from King's Cross Station. I went, and was there introduced to Dr. Barnardo. There was only time for a few words at this first meeting, but a few weeks later I asked for an interview with him in order to see if it were possible for us to agree. In reply he sent me copies of some of his publications in which he had printed his correspondence with Father Seddon, and said that if, after running my eye through those letters, I thought it was of any use, he would be pleased to see me.

A little later a long interview took place at Stepney. Dr. Barnardo began by telling me that he wanted to be quite frank with me, and then stated, not unpleasantly, that he hated the Catholic Religion and everything to do

with it, but that owing to his inability to deal with the vast number of children and youths that were applying to him for assistance, he would rather see Catholic children go to Catholic Homes than that they should be left in degraded surroundings.* Cardinal Manning had, at that time, just passed to his reward in his eighty-fourth year, and the See of Westminster was vacant. I told Barnardo that I did not believe that His Eminence, owing to his great age and infirmities, had ever known the details of what had happened in the late attempt he, Barnardo, had made at an agreement with Father Seddon and Father Barry. Dr. Barnardo made it plain to me that in the future he would make no attempt to come to any agreement except with the Head of my Church in this country. We spoke much of the need of homes for boys past school age, and he rejoiced that I had been able to provide for at least that class of destitute youth in London. We parted quite good friends and I promised to bring the matter before the new Archbishop as soon as possible after he should be appointed, although I, being a Southwark priest had no *locus standi* in the matter.

The press at that time was full of prophecy that Dr. Vaughan, Bishop of Salford, would be Manning's successor, and I remember telling Barnardo that in the event of this coming about we might be sure of the

*In later years I heard from Mrs. Barnardo that her husband came to a better understanding of the Catholic Church as he advanced in life.

new Archbishop's willingness to come to some agreement, as he had already accomplished a great work in Salford for children and working boys.

Some short account must here be given of the beginnings of the Catholic Emigration to Canada during Cardinal Manning's Episcopate. In the terrible days of the Irish famine in his predecessor's time, Irish people who could afford the passage money fled overseas with their children, to Canada and the United States, to escape starvation. One of the effects of their sufferings in Ireland was that as soon as the emigrants got good human food they were stricken with fever, and a great number of the parents of the children died during the long voyage to Canada which, in those days, had to be made in sailing ships. This fever did not, however, claim young children, and the result was that many ships that arrived at Quebec landed a great number of children who had become orphans during the voyage. These were received with open arms by the good Catholic French-Canadians and were brought up with, and as their own, children.

Later on, the regular emigration of children from the workhouses of England seems to have begun, as a cheap way of reducing their number. On my first journey to Canada I crossed the Atlantic with one of these parties of Protestant workhouse children, as well as with a Barnardo party. They were accompanied by an Agent, who made a living for himself by going round the workhouses at home and offering to take children off the

Guardians' hands at so much a head. He then took them to Canada and placed them with any person willing to receive a child, and charged this person a fee for having brought them a child, and in this way made quite a "respectable" living. Cardinal Manning, who was always ready to concede to any reasonable request from the Guardians, at once agreed to emigrate suitable children to Canada, and sent his Secretary, Father Seddon, with parties of children once every year to that Colony, from the early 'seventies onwards. Father Seddon depended on the Priests in whose parishes he placed the children to keep an eye on them, and made considerable use of the Religious Institutions which were willing to take quite little children off his hands. In this way he not only took Poor Law children, but was also able to keep down the number of voluntary cases that Manning so often found could not be made chargeable to the Guardians, and for whom he made himself entirely responsible. Manning's reports show that for years he never had less than about a hundred of these children on his hands. Bishop Butt of Southwark started, at Manning's request, a Rescue Society as soon as he became Bishop, and found that he too must keep down the number of his children in England as far as possible. Father Seddon was always willing to include suitable children from Southwark in his annual party of emigrants. I have already alluded to the modest attempt I had myself made at starting a home for destitute boys of over school age. This first home in the old carpenter's shop

soon became too small, and for many years I rented two houses in Blackfriars Road. After I had been at work befriending these boys for about a year or more, I found myself saddled with a number of big youths of good character for whom I could not find work. In those days small working boys could be got work fairly easily, in printing or other works, as soon as they left school; but as soon as they reached the age of seventeen or eighteen they were discharged, and younger boys taken on in their place. Knowing of Father Seddon's success with children in Canada I approached him for advice with regard to my surplus of big lads. He told me that any number of them could find work on landing in Canada and wrote himself on my behalf to a Government Agent in Montreal to introduce me to this work, but he declined to take any boy over fourteen years of age in his own parties of children, as he had found older boys were difficult to manage, and that after trying the experiment he had given it up.

I managed to scrape together the passage money to emigrate twenty-two of my surplus youths, and sailed with them to Canada. The Government Agent at Montreal found good places for them all as he had promised to do, as soon as we landed. Many of my first little party became quite successful emigrants, but others did not settle down, and some returned to England on cattle boats, on which any man or big boy could, at that time, get a passage from Canada to England during the season. Our difficulty in those days was to get a youth to stick

to the work we had found for him, which was of a permanent nature, but they too often listened to offers from other employers who offered higher wages than they were getting, if they agreed to work for the summer months only.

Having placed these youths in the Province of Quebec, I determined to visit Ontario, as it seemed to me more natural to make use of that Province where large numbers of well-to-do Irish farmers were established, than to place so many boys in the French-speaking Province of Quebec. I was very kindly received by the Archbishop of Ottawa, who at once told me that places could be found for far more children and youths in Ontario than we could probably ever hope to send out, but that if we in England wanted to make use of his Diocese for this purpose it must be on the condition that we maintained an Agent in Canada, and also a Receiving Home in that country to care for the young emigrants, adding that his Clergy could not do this work as their hands were already over-full. Soon afterwards I was able, with the help of the Reverend Lord Archibald Douglas, to establish a small receiving home with a resident agent at Ottawa, but the history of the development of this little foundation, which was originally established only as an auxiliary to works in the Southwark Diocese, into a national work, is of a later date than the Episcopate of Cardinal Manning, and so is, therefore, passed over here. I might mention that after having seen for myself during my first voyage both an

example of very well organized Protestant emigration, and also one of very badly managed Protestant emigration, I, in future, tried to copy Dr. Barnardo's arrangements as long as I was solely responsible for the Home in Ottawa.

CHAPTER X

Manning's Closing Years

We now come to the closing years of Cardinal Manning's fruitful Episcopate. In his report of the Fund, which it must always be remembered embraced the education of every class of child in his Diocese, he seemed to foretell in May, 1890, only eighteen months before his death, the difficulties with which the Church in this country finds itself confronted at the present day. Speaking of the Day Schools and their masters he says: "We have hitherto kept pace with the progress of education. Our Schools are on a level with the richest and most favoured. The efficiency of our Girls' Schools, and our Infants' Schools, is officially acknowledged. This we owe to our devoted Sisters, and to the mistresses trained by them. Many of our Boys' Schools bear every test of efficiency. Every year the number of these efficient Schools is increasing, and the less efficient are rising in their quality.

"But we are entering upon a new period for which we must promptly prepare ourselves. It is certain that the commercial prosperity of the country depends upon the manual skill and the mental development of our workmen. And though our great productive supremacy

has in time past been attained without systematic technical instruction, we can hardly hope to retain it in competition with foreign countries which are now systematically instructing their youth in the principles and the practice of arts and manufactures. It is of absolute necessity that we should keep pace with them in this also. The subject of technical instruction has been for the last few years so publicly discussed that we need now say little upon it, beyond distinguishing its three degrees: namely, the rudimentary instruction which may be taught in all our elementary Schools; the higher, or more advanced, which can be taught only in separate Schools to pupils selected for aptness to learn; and finally Schools in which the principles of art and science are applied to the special trade for which the pupils are preparing.

"This third class or kind of school lies beyond the education of the people at large. It is professional, and can only be founded and sustained by those in whose interest it is needed, that is, the capitalists and masters of trades.

"The second kind of School can be founded by voluntary managers, and may according to the Statute receive help both from the Science and Art Department, and also from the local rates. The condition of our people is such that we shall need few such schools: and chiefly, if not only, in the centres of special industries, manufacturing or seafaring.

"But in all our elementary Schools the first class,

that is, rudimentary technical instruction, may be freely given. And as it is now possible by Act of Parliament to introduce it into them, we ought promptly to do so. The cultivation of the eye by drawing, of the hand by modelling, of the mind by exhibition of mechanical powers, of the construction of machinery, of the action of steam and its agency in motion and in manufacture—all these things, and many more of the same kind, can be taught by examples, and models, and experiments, in which children can not only learn the reasons and causes of things, but may also acquire dexterity of hand in practice. No one can foresee how many may be found in our humble schools who may pass onward to higher instruction, and rise to signal excellence in the art and handling of our commercial industries. It is the want of this training of eye, and hand, and mind, that keeps down our youths and men to the level of unskilled labourers. If we give them the means of acquiring mental and manual skill, the singular intelligence of our children will open for them many higher and surer paths in life.

"We have so often and so earnestly set before you the truth that the efficiency of school depends upon the efficiency of the teacher, that we need not repeat the same axiom again. . . . In like manner we desire to watch and to know the future teachers of our children. A good man may be a feeble teacher, but his life will do good. A man not good may be intellectually efficient, but he will do harm even without knowing it. We

desire to secure both head and heart, that he may teach not only by his words but by his life. For this cause we are sorry to know that the boy pupil-teachers in this Diocese have fallen off in number from fifty to fifteen. The supply of students for St. Mary's Training College also is therefore falling off. If the students fail, the masters must fail; where, then, will be the efficiency of our schools? And this comes at a time when by specific subjects and technical instruction the requirements of our education are becoming more and more exacting. If the efficiency of our teachers goes down, parents will certainly send their sons to non-Catholic schools of higher efficiency; and if we cease to educate our boys and youths, where in the next generation will be our Catholic men? We, therefore, lay it on the conscience of all managers of our schools, to keep up the number of boy pupil-teachers according to the requirements of the Department, and so to take care that they shall be faithfully taught by the masters, especially in religious knowledge. . . ."

In his Report for 1891 Manning for the last time enumerates the children in his various classes of schools and states: "We are bound to work according to the old rule: 'To count nothing as done so long as anything remains to be done'." He then turns to his most recent foundations and says: "But the Homes for destitute Catholic Children—St. Vincent's in the West and St. Joseph's in the East, and at Enfield—depend altogether

upon voluntary gifts and subscriptions. You will see then, dear children, how great is the need of your help." Before the fourth annual report of these new Homes could be printed the Cardinal had breathed his last, and Father William Barry, the first Administrator of these Homes, writing from St. Joseph's Home, Rose Lane, Stepney, opens his report as follows: "Four years have elapsed since the eloquent but, alas! now silent tongue of His Eminence Cardinal Manning bade me 'Gather up the fragments that none be lost.' Each year his heart has been made glad by my report; and when on New Year's Day of this year (the Cardinal died on January 14th, 1892) I told him of more children saved, he replied with a fervent 'Thank God'."

In Manning's last Pastoral the following passage will be found: "The care of children is the first duty after, and even with, the salvation of our own soul. This is the work to which we call you to-day."

With the death of the venerable Cardinal Manning we come to the limit of the time assigned to this little book.

It is not the end of the work that he so bravely initiated and so persistently followed up, but it marks an epoch and makes a convenient stopping place.

The work which Manning started happily continued, and continues to this day, under his successors in the See of Westminster.

Some day, it is to be hoped, the history of the work

for Children during the reign of the illustrious Cardinal Vaughan, will be written, with all the developments made possible by enlightened public opinion and legislation.

As we go to press in 1929 great changes in local government are impending. In a few months' time the Boards of Guardians will cease to exist, with the abolition of the old " Poor Laws " as such and the handing over of all branches of public assistance to the, yet untried, County and Borough Councils.

What the effect of this change will be on our Catholic rescue work of course remains to be seen. To a large extent the " personal touch " will be eliminated in all work of public assistance, which elimination may, or may not, be for the good, according to circumstances.

It behoves us all as Catholics to watch with care the working of the new Act and to make sure that the provisions of that Act are administered in the fair spirit of the Statute itself.

APPENDIX I

" GLEN'S POOR LAW ORDERS " gives the following test case as a guide to Poor Law Guardians when dealing with Catholic Cases :—

" The Queen *v.* The Guardians of St. Luke's, Chelsea.

" Nov. 11, 1861. Roman Catholic Inmates of Workhouse. Religious Assistance and Instruction. Mandamus. In this case a rule had been granted calling upon the Guardians of the Poor of the parish of St. Luke, Chelsea, to show cause why a mandamus should not issue, commanding them from time to time, and at all reasonable times of the day, to permit the Rev. Edward Bagshawe,* a priest of the Oratory at Brompton, he being a licensed minister of the Roman Catholic Church, to visit the St. Luke's Workhouse, for the purpose of affording due religious assistance to certain paupers, twenty in number, therein named, of the religious persuasion of the said Rev. E. Bagshawe.

*The Rev. Edward Bagshawe later became Bishop of Nottingham. His father, Mr. Henry Bagshawe, Q.C., was received into the Church by Cardinal Wiseman and was the first Catholic barrister to take silk after the passing of the Catholic Emancipation Act. We may therefore assume that it was Mr. Henry Bagshawe who applied for the issue of the Mandamus.

The application was founded upon the proviso of the 19th section of the Poor Law Amendment Act (4 and 5 Will. IV, c. 76). In the course of the argument the Court suggested that an arrangement should, if possible, be come to between the parties, and the case was allowed to stand over for the purpose. The rule was subsequently discharged, without costs, upon the following terms of arrangement :—

"A Roman Catholic priest shall be permitted to visit the Roman Catholic inmates of St. Luke's, Chelsea, Workhouse, according to the following regulations :—

1.—Able-bodied Inmates.

(i) Each inmate may name a Roman Catholic priest and request his attendance, and his request once made need not be repeated.

(ii) The request must be made known to or through the master, or if to the priest himself, notice of it must be given to the master by the priest before he acts upon it.

(iii) The priest may visit the inmates at any time between 6 and 8 p.m. four days in the week, viz., Mondays, Tuesdays, Thursdays and Fridays. They must be seen separately.

(iv) The inmates may go to Church once or twice on every Sunday so long as this privilege is not abused.

2.—Sick and Infirm Inmates.

(v) The sick and infirm, after request once made according to the regulations laid down by the able-bodied inmates, may be visited at all practicable and convenient times.

3.—Roman Catholic Inmates in General.

(vi) The inmates may be supplied with the following books: The Bible, the Poor Man's Catechism, the First Catechism, the Oratory Prayers and the Missal, the Imitation of Jesus Christ, and any others to be approved of by the Guardians.

APPENDIX II

ASSOCIATION OF THE SACRED HEART

FOR THE EDUCATION OF THE CHILDREN OF THE POOR IN LONDON.

On the 16th of October last, the following petition was presented to His Holiness Pius IX :—

"HOLY FATHER,

"In order to promote the compassion of the Faithful for the thousands of children exposed to danger and daily perishing in the streets of London, and to kindle more and more a zeal for souls among us, the Archbishop of Westminster humbly prays that your Holiness will graciously bestow on each and all of the Faithful who give their name to him to further this work a plenary Indulgence on the usual conditions, on the day of enrolment, and also on the Pastor Bonus Sunday, the Second after Easter, on the Feast of the Epiphany, and on the Feast of the Maternity of the Blessed Virgin Mary, so long as they shall persevere in the Association ; and, moreover, a hundred days' Indulgence as often as they shall in any way co-operate in the salvation of children.

Feast of the Maternity of the B.V.M., 1865."

In bestowing these Indulgences, his Holiness deigned to write with his own hand these words :—

" Granted in the usual form of the Church. ' Suffer little ones to come to Me.' ' For their angels behold the face of the Father who is in Heaven.'

Oct. 16, 1865. PIUS PP. IX."

The conditions on which the above Indulgences may be obtained are —

I. Confession, Communion, and prayer for the intention of the Sovereign Pontiff, as usual.

II. Enrolment in the Association, by giving the name to me, either directly or indirectly, through the first priest of any Mission, or through any religious who may be the confessor of the person to be enrolled.

III. Co-operation in the work, in whatsoever form each person may choose.

In order that this co-operation may be real and effectual, the following precise heads are given. Any one personally assisting in any of these or similar works will be deemed to fulfil this condition.

1. Seeking out Catholic children who are not in school, and making a census of them.
2. Visiting the homes of their parents, and urging them to send their children to school.
3. Taking charge of one or more children or families,

and watching over the attendance of such children at school.

4. Instructing children who may be from any cause kept from school, or who may have left it, at their own homes or elsewhere.
5. Forming or assisting in Night Schools, especially those for boys.
6. Conducting children to Mass on Sundays and Feasts of obligation.
7. Teaching in Confraternities of Christian doctrine and the like, or in Sunday Schools.
8. Visiting and encouraging the teachers of schools, by showing interest in their work, and by presents of books, etc.
9. Encouraging the children, by giving rewards and annual recreations.
10. Assisting any children who show a fitness or desire to become School Teachers.
11. Watching over one or more, whether boys or girls, who have entered into employment and service, by communicating with them through their masters or employers.
12. Providing means for making the days of first Communion and of Confirmation more marked and solemn.
13. Distributing good books, rosaries, and objects of piety among children.
14. Providing means for retreats for children in convents or otherwise.

15. Subscribing to any existing Catholic school, parochial or other, as Reformatory or Industrial schools, to Orphanages, Refuges, the Immaculate Conception Charity, or any other work for the benefit of children.
16. Assisting to found new schools or houses of religious for the care of children.
17. Subscribing to the Central Diocesan Fund for Education.
18. Employing time and gifts, natural and acquired, in work of any kind which may be sold for the benefit of this Association.
19. Forming and directing a permanent system by which such works shall be regularly received and exposed for sale.
20. Forming circles of twelve persons to collect alms for any existing School, Refuge or Orphanage.
21. Teaching and directing Schools as Managers, Masters, Mistresses, Pupil Teachers or Assistants.

I need not explicitly say that the last condition is already abundantly satisfied by the Secular Clergy and Regular, and by all Religious of whatsoever order who at this time are so zealously and compassionately labouring to teach and to save our poor children. No further enrolment of their names is needed than that which already inscribes them in the Ecclesiastical order of the Diocese.

To ensure a real participation in some one or more of

these ways of co-operating in the work of the poor children, all persons associating themselves will definitely fix upon the kind of assistance they will undertake, and will state the same to the Rector of the Mission in which they reside, to their director, or to the Secretaries of the Association.

The direction of the Association is entrusted to the Diocesan Council of Education, assisted by the Diocesan Inspector, the Rev. R. G. Macmullen, the Rev. Thomas Seddon, the Rev. W. Burke, the Rev. W. H. Anderdon, the Rev. F. Roberts, and a certain number of officers in each Mission.

I refrain from all other words in calling on you to help me in this work of mercy, which must be perseveringly done from school to school, street to street, house to house, save only the words of our Divine Redeemer: "It is not the will of your Father who is in heaven that one of these little ones should perish."—S. Matt. xviii. 14. "And whosoever shall give to drink to one of those little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." S. Matt. x. 42.

✠ Henry Edward,
Archbishop of Westminster.

APPENDIX III

Extract from article entitled "Charnwood," by Charles Dickens, in *Household Words*, April 25th 1857:—

"Next, away to what was formerly called and known as the Abbey Grange, but which is now called the Reformatory.

"On Ash Wednesday of last year this place was opened as a reformatory for youthful Roman Catholic criminals, or whose parents are of that belief. The number of inmates at present is one hundred and twenty; but the building when completed will hold about three hundred. The ages of the boys range from ten to sixteen; and their terms of imprisonment, from three to five years. Three large towns, Birmingham, Manchester, and Liverpool, supply a large proportion of the inmates.

"As I approach, I observe a number of masons, carpenters and bricklayers, all busily at work; and am obliged to tread gingerly and to take little leaps here and there to avoid the muddy difficulties by which the place is surrounded. Nothing about it is yet finished, but everything is in a hopeful state of progress. After

pulling a bell we are admitted through a side door by one of the lads, an urchin of ten years old, who touches his cap at sight of us and greets Father Lawrence with unequivocal delight. Entering we find ourselves in a large yard—the boys' playground—surrounded by the various buildings of the Reformatory. A number of the lads are engaged with brooms and pails of water scrubbing the pavement; but everything is suspended in a moment and a cheerful circle is formed round the Father, who has a smile and a word for each. After a little pleasant chat and a few words of commendation here and there, we enter the building and proceed up a flight of stairs under the guidance of the superintendent. Painting and joinering are going on rapidly on every side; the only rooms as yet complete in this part of the establishment are three dormitories, through which I am conducted. A description of one will apply to the whole. Down each side of the room, which is lofty and well-ventilated, is ranged a row of small iron bedsteads, one for each lad, furnished with mattress, sheet, blanket, and coverlid. In the centre of the room stands an iron stove, which diffuses a grateful warmth through the place on winter nights; and winter nights in Charnwood must be bleak indeed. In each room a brother from the monastery sleeps among the lads, his bedstead being undistinguishable from theirs.

"Coming down stairs again, we take a peep into the refectory, where the tin utensils shine as brightly as if made of silver; and then proceed to the workshops.

Each boy who enters the reformatory, in addition to reading, writing and religious exercises, is taught some trade by which he may be able to obtain his living in after life : gardening, field-work, tailoring, shoemaking, and watchmaking. It is left entirely to the lad's choice which of these occupations he will adopt. The military system of discipline which is in operation rewards various degrees of merit and ability by the different grades of corporal, lance-corporal, and sergeant ; each grade being marked by one or more red stripes on the blue blouse, which, together with a grey Scotch cap, is the uniform. As the boys advance in grade, a greater degree of confidence is placed in them, and some of them are allowed to go on various errands into the surrounding villages. In no instance, my conductor informs me, has this trust been betrayed.

" Our entrance into the tailor's shop causes an instantaneous commotion. Discipline for a few moments is flung to the winds, and Father Lawrence becomes the centre of a group of eager upturned faces. The father puts various questions, chiefly on religious topics, which are replied to with more or less intelligence ; and when he asks, ' Which among you are sergeants ? ' the three red stripes are pointed out with pride by those who possess them. There is a lay-brother in his dark habit, who appears to be superintending the youngsters. When he thinks it time to return to a state of order, he calls out, ' Attention ! Boys, to your places ! Let us hear the clock tick ! '

"The lads are back in their places and we do hear the clock tick; almost, as it seems, before the brother has done speaking.

"It is the shoemaker's revolution when we enter the next room; and both last and hammer are deserted for the time being. Next into the watchmaker's room. The youthful workmen here merely turn round and greet us with a quiet smile, and a 'Good day, Father Lawrence,' and then go on with their work. In going through these various rooms as I consider the faces that pass before me, it seems unnatural to believe, although I know it for a fact, that all these lads are criminals in greater or lesser degree, and that many of them have been in jail several times before being sent here—so open, fearless and honest do they look. True it is, that here and there I observe a face on which the cross lines of early training are so deeply marked that they can never be erased; but such are the exceptions. As a rule, the handwriting of crime can with time and patience be erased from these young faces; and my conductor informs me that the disappearance of the louring, furtive look which marks them all when brought here, is the first real sign of improvement. When you have a clear, bright, honest face before you, then you may labour with some degree of hope.

"'That lad,' says Father Lawrence, in a whisper, as we pass through one of the rooms, 'was one of the cleverest pickpockets in England. He had escaped three times from different reformatories before he was

brought here as a last resource. He was handcuffed when they brought him. "What are these things you have got on," says I, pointing to his wrists. "Ah, if I hadn't them on, he (nodding at the policeman) wouldn't have me long." Now he is one of the best and most intelligent lads we have in the establishment. Another lad we have, who was so accustomed to sleep in the open-air, under arches, or on door-steps, or wherever he could find a quiet corner, that even now, when in bed, he trembles and shivers, as though he were still houseless and starved.'

"We return through the miry lane discoursing of many things; among others of the drum and fife band now being established for the amusement of the lads...."

Extract from *All the Year Round* entitled, "Out of the World," by Charles Dickens, May 21st, 1859:—

"A tap at the door rouses me, and opening it I find my friend the monk outside. He is the guest-master: by name Father Lawrence, the only member of the community besides the Abbot and the Prior on whom the vow of perpetual silence is not binding. I have never seen a sweeter expression of face; slightly worn, slightly ascetic, but when he smiles, his grey eyes light up, his white teeth gleam and he is the embodiment of good humour. Again he proffers refreshment, and on my again declining it, proposes that we should set out to the reformatory, where service is about to be per-

formed by the Abbot. Of course I agree and we start. I have on a heavy night coat which has seen much rough work; but my companion makes no addition to his dress beyond pulling his cowl over his head; he tells me that custom has rendered him indifferent to cold, and lantern in hand, he tramps on manfully over the stiff furrows of a ploughed field, and through lakelets of standing water.

"A quarter of an hour's walking on the father's part, and a quarter of an hour's feeble struggle on mine, brings us to the reformatory where two hundred Roman Catholic boys, all of whom have been criminally convicted, and are here passing the term of their imprisonment, being educated and taught the means of earning a livelihood, instead of, as in old times, consorting with Thomas Idle and his comrades, and enjoying the exploits of Captain McHeath.

"Games are going on as we enter, and the large courtyard is ringing with merriment; but no sooner are we perceived than the game is broken up, and with loud shouts, all the players rush towards my companion, pressing round him, calling out his name, seizing his hand, literally striving to 'touch the hem of his garment'; never have I seen such enthusiasm and affection! They are only brought back to reason by the sound of the bell, and the warning voices of the monitors calling upon them to 'fall in!' in regular military order, and to march up to their chapel some five minutes distant.

"Father Lawrence and I bring up the rear of the long procession. As we walk, he tells me of the success of the institution; how they have never failed yet in any of the cases entrusted to them; how when the boys are first brought over in charge of the policemen immediately after their sentence, they look upon the removal of the handcuffs as the primary recognition of their human condition; how from that time forth, day by day, they soften and humanize. This reformatory is the father's hobby, that is easily seen; as he talks of it his eyes glisten, and his gestures become more and more animated. Here, he tells me, he spends every spare moment of his life, and here among these boys, for whose good he has laboured, he would wish to die. He is specially excited to-night, for at his own cost,—or, rather, the cost of his friends, for these monks renounce all separate fortune, and have but one common purse—he has presented the boys' chapel with a new and splendid image of the Virgin Mary, which the Abbot is to consecrate at the ensuing service, and he begs me to press forward, that we may be in time for the ceremony.

"When we arrive at the Chapel—a large, plain building with a railed-off altar at the far end, and a vestry immediately inside the entrance door—we find every seat filled by the boys; but my conductor having been whispered to by a lay brother in attendance tells me that the Abbot wishes to speak to me, and leads me to the robing room. I am somewhat

taken aback on finding my hand cordially shaken by a middle-aged, stout, genial gentleman, who warmly welcomes me, deplores the bad weather, hopes I had a pleasant journey, and who but for his dress, might be a county member of the Conservative Club, whom I have come to visit for a week's shooting.

" . . . The service is ended, the boys have returned in procession to their playground, and I am standing by Father Lawrence, inquiring into various details of the place, when he suddenly staggers and recovers himself by grasping my shoulder. A little boy, to whom he has been speaking, is advancing towards him, and I imagine that this sudden movement is mere playfulness on his part directed towards the child, when, on glancing at him, I perceive that his face is deadly pale. I ask him if he feels faint, and he replies, endeavouring to smile, 'I have a curious sensation which I never had before. You must excuse me for——' That sentence is never finished; those words are the last that the thin lips ever frame! He reels as he speaks, and falls heavily into my arms. I catch him and bear him into the nearest room—the kitchen—where I lay him on a long, wooden dresser and summon help. A few persons come at my call; the Prior, two or three lay-brothers, and finally an old monk, who is supposed to have some knowledge of medicine. A death-like pallor has come over the face of the stricken man; his lips are blue, his mouth is set and rigid; the old monk loosens his gown, chafes his hands and temples, gives me one rapid and

meaning look; a minute afterwards the prediction contained in that glance is fulfilled, and Father Lawrence is dead. An hour since, and he was expressing his hope that he should die amongst the boys: now the hum and bustle of the playground swells upon us, as lying in the midst of us, he passes out of the world. . . .

"We, who were present at the decease, kneel round the dead body while the Prior offers up a prayer for the repose of the departed soul; at its conclusion, he and I start off to the Monastery across the dull, dank, teeming fields, through which I so lately passed with the dead man. My companion is silent, and I am too much occupied with my own thoughts to wish for conversation. Try all I will, I cannot blot out that calm, settled, rigid face from my memory, or shut it out from my sight. It rises before me ever fresh and new, and its association with the monkish garb is so vivid, and my relations with it have been so recent and so brief that I cannot dissuade myself that the events of the last hour have been visionary, and that the form now walking by my side is that which accompanied me to the reformatory. . . .

"In the light of a blazing fire, the snug, warm guest-chamber looked doubly inviting when contrasted with the cold and darkness from which I have emerged. I am here joined by the Abbot, with whom I have a long conversation, principally, of course, concerning the melancholy event of the night. I learn that Father Lawrence had always a predisposition to disease of the

heart, and that, on the day of his death, he had undergone some extra excitement, in his anxiety that the consecration of the image should go off well. Further, I learn that he had often expressed the greatest horror of lingering illness, and the miseries too frequently attendant on physical decay ; these have been mercifully spared him, and his two chief wishes, that his death should be sudden, and that it should take place among the boys, have been fulfilled.

" The sound of wheels grating on the gravel warns me that the time for my departure has arrived, and I take leave of the Abbot, who in his farewell expresses many kind wishes that I shall come at some more favourable season and renew my intercourse with the Order. Perhaps I may ; for although I was enabled to see but little of the ordinary lives and habits of those monks, never were the events of any twelve hours so firmly impressed on my mind as those which I spent Out of the World."

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